THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

PAROCHIAL COUNCILS.

It is impossible to foretell with any approximation to certainty whether the tie by which the Church of England is united to the State will be severed by the active efforts of people outside of her, or will be ruptured by the expansion of religious feeling within her pale. Owing to historical causes which we cannot now stay to enumerate, the State Church of this country has fallen into a state of disorganisation such as, probably, exists nowhere else to the same degree. Technically, or rather theoretically, it is an Episcopal Church—really, it is a Church in which bishops exercise several functions, but have no control. The incumbent of a parish, as we have again and again had occasion to assert, is practically irresponsible in regard to most ecclesiastical and spiritual matters. This anomaly is beginning to be very seriously felt by the laity. Notice has been called to it, and alarm excited by it, owing, mainly, perhaps, to the recent development of Ritualism. "It would hardly be too much," writes a clergyman of great ability, "to describe the position of the holder of a benefice as similar to that of a feudal baron. He holds his living as a freehold, not during good conduct. In the exercise of his office he has unlimited freedom, and this freedom is not curtailed in matters which affect the rights of others. Practically, no doubt, living as he does in a self-governing country, and being amenable to public opinion, a clergyman is indirectly controlled. But if he chooses to disregard such restraints there are hardly any others. A man may hold a benefice for fifty years, and be so idle in his ministrations that he does no good; he may act so offensively towards his parishioners that they cannot accept his offices; he may set himself against every good movement among his people; or he may, in controverted matters, by his own sole will change every feature of the Church fabric and the Church services." The power of the incumbent is, indeed, almost unlimited.

The subject was brought under the notice of the House of Commons on Tuesday se'nnight by Lord Sandon, whose speech on the occasion of his taking the first Parliamentary step towards providing for the establishment of Parochial Councils in all parishes in England and Wales, and for defining and enlarging the powers of parishioners with respect to the conduct of Divine worship in parish churches, displayed singular courage, beautiful catholicity of feeling, and, assuming the feasibility and propriety of the change he proposes, much practical wisdom in the selection and use of the means within his reach. The noble member for Liverpool regarded this autocracy of beneficed clergymen as naturally resulting from the mode of their appointment to office. Except in an infinitesimally small number of cases, he said, parishioners have neither voice nor veto in the appointment of clergymen; and, in illustration of the fact, drew attention to the columns of the *Times* of that very day, containing notices of a hundred and forty advowsons, or next presentations, for sale. He is unwilling, however, to touch the system at this point. The Bill he asked leave to introduce, was intended to confer upon parishioners a certain amount of legal authority in reference to the kind of services to be conducted in the parish church. His scheme was, that for all parishes having a population below two thousand, three sidesmen should be elected; all parishes below five thousand, should have six; and for all larger parishes nine; who, together with the churchwardens and the incumbent, would form a Church Council in each parish, of which the incumbent would be Chairman, having a casting vote. This Council, representing a constituency of all denominations, but consisting exclusively of members of the Church of England, the Bill of the noble lord would oblige to meet twice a year. Any change relating to the conduct of Divine worship objected to by the parishioners, might be appealed against to the Council, or when objected to by the incumbent, to the Bishop. If the Bishop objected, no change should be made, *unless the Council were unanimous.*

It will be seen from the summary description given above, that, under other names and forms, the spirit of Congregationalism is sought by this Bill to be infused, to some extent, into the Government of the Established Church. Lord Sandon appealed to all parties, including the Nonconformists, to assist him in obtaining for the laity of the National Church this degree of protection against clerical irresponsibility; and, strange to add, all parties, including the Prime Minister himself, appeared disposed to lend him such assistance. The noble lord, however, will probably find insuperable difficulties in carrying out his project—not so much in the antagonism of ecclesiastical parties, as in the intractability of the subject matter to be dealt with, and the all-but-impossibility of adapting it to the fixed machinery and the settled forms of the State Church of our day. We, as Nonconformists, have some considerable experience of the force and expansiveness of the Congregational principle, even where it has to do with forms professedly elastic in their character, and we can easily perceive how, when it is brought to bear on forms which long use has made rigid and inflexible, it will, perhaps, be more successful in rending asunder conventional unity, than in uniting seeming diversity. We shall be glad to see the object aimed at by the noble lord the member for Liverpool, realised, under almost any conceivable conditions. But we have very little faith, if any, in any suggested process of reform from within, so long as the external relationships of the Church to the State remain what they are.

The laity of the Church of England, after many experiments, will be sure to find that the only protection against sacerdotal absolutism which they are likely to obtain for themselves in the Church of which they are members, will be that which grows out of their own complete control of the funds by which their spiritual institution is maintained. It would be a solecism for the nation to furnish the pecuniary resources requisite for the support of a particular Church, and to give over the general control of those funds exclusively to the members of that Church. In other words, congregations, no matter whether Episcopalian, Presbyterian, or Independent, cannot at one and the same time have their religious expenses paid for them by the State, and enjoy the luxury of Congregational liberty in the conduct of Divine worship. They ought not to desire it, and, in our sober judgment, they certainly will not get it. It is not necessary, and perhaps it would not be decorous, that we Nonconformists should directly resist changes in this direction. But we are fully satisfied that such changes, if legally effected, would split the existing Establishment into shivers, and, if unsuccessfully attempted, will largely prepare the way for a comparatively easy transition of the Church of England from its present state of paralysis to the full exercise of the life which it embodies, in the free government of its own members, and in the regulation of its own services.

ECCLESIASTICAL NOTES.

Nearly the whole time of the House of Lords on Monday night was occupied by ecclesiastical questions. The new Lectionary came up first. Our readers know the position of this question. The Prayer-book Revision Commissioners have reported in favour of altering some of the lessons, so as to expel Bel and the Dragon, if not Susannah and the Elders, as well as the genealogies in Matthew and Luke. A Bill is before Parliament for giving effect to the recommendations of the Commissioners, but while the Bill is in progress, it is ascertained that the Commissioners will make a new report, proposing alterations in the rubrics. This is awkward, but the Lord Chancellor got over the awkwardness by stating that the Bill would go on, that the alterations would be dealt with separately, and that the new lectionary might be furnished in a separate sheet and bound up with the present Prayers. We hope our Church friends like being dealt with in this style.

Next came on the Benefices Bill, which has been taken in hand by the Duke of Marlborough, who made admissions respecting the evils attending the present law, which we are rather surprised to read. His Grace stated that they found that livings were advertised for sale in "the most open and barefaced manner," and the age of the incumbent was stated as an "element affecting the value." He thought they should attempt to remedy some of the abuses which existed in the Church, and asked them to consider the evils attending the sales of next presentations, which he said were a gross abuse in reference to the property of the Church. Lord Cairns was happy in his remarks upon this subject. He showed that the next presentation was the best part of the value of an advowson, and if they cut off the most valuable part, and then said they were not interfering with property, it would be the same as if they cut off three-fourths of a loaf, and then said they were not interfering with the rights of property in the loaf. The Bill, he added, beyond all doubt interfered with the property in advowsons. The Marquis of Salisbury also saw this, and argued that the Bill took away a property-right. The Bishop of Winchester gave the measure a shove by alluding to the "scandalous traffic" at present indulged in, and

ultimately the Bill was read a second time, without a division. We rejoice at it, for three reasons: First, because the sale, whether of advowsons or of next presentations, is, and has been, discreditable and scandalous beyond expression; secondly, because the House of Lords—Bishops and all—are now assenting without reserve to the unrecompensed confiscation of a large amount of Church property, and thirdly, because there will now be so much the less to give to the Church when she is separated from the State. We should like, however, to know, what sort of a reception this Bill would have met in the Lords if it had been a measure originally introduced, not by Mr. Cross, but by Mr. Hadfield?

Two other ecclesiastical measures also engaged their Lordships' attention. The Bishop of Winchester has taken in hand, and is pushing through, the Benefices Resignation Bill, which not merely allows, but in certain cases compels, a clergyman to resign his living if he should be incapable of discharging his clerical duties. This is surely another interference with the "rights of property," for is not a benefice a clergyman's "freehold"? Of a similar nature is the Sequestration Bill, upon which we have already commented. Once more Bishop Wilberforce stated the doctrines which he holds upon this subject, namely, that "benefices exist for the good of the parishioners, and not merely of the incumbents." The Bill will protect the rights of the parishioners as against defaulting incumbents. In fact, it reverses the present law, and hands over the freehold from the incumbent to the parish. This measure was, on Monday night, finally passed.

Mr. Bruce announced in the House of Commons on Monday, that an Ecclesiastical Census would be taken in Ireland and in Scotland, but not in England. The Government have decided to make an exception in favour of England because of the opposition of the Nonconformist bodies. The position illustrates, in a curious manner, the relations of ecclesiastical parties in the three countries. In Ireland the members of the Church of Rome do not object, because nearly every person is likely to say that he is a member of that Church. In Scotland the Free Church wishes for such a Census, because it knows it has been gaining upon the Establishment and upon the people. But in England the question is decided upon different grounds. The Nonconformists object to a Census because they hold that the civil power has no right to make inquiries as to religious belief. In a country such as England they also know that any such inquiry would be misleading and delusive. Those who are not Dissenters would be, of course, members of the Establishment whether they attended Church or not. A very curious Census would be one of *communicants*. In a religious sense the only members of the Establishment, considered as an ecclesiastical organisation, are those who communicate with it. We suppose that there are not 200,000 persons in all England who do this;—a number which would be doubled by the communicants of the Nonconformist Churches. However, we do not care to establish even this fact. The spiritual power possessed by the different bodies is all that need be cared about, and this can never be measured by mere numbers.

At the same sitting the report on the Universities Tests Bill was presented, and, on the motion that it be received, a debate, launching out in several directions, took place. First, Mr. Bentinck wished to restrict the operation of this Bill to institutions that had been founded since 1562—a date cleverly picked out of the Irish Church Bill of last year. However, the House did not even divide on the motion. Mr. Newdegate's support of it, his reference to the assumed connection of this measure with Rome, and his prophecy of what would happen, would have been enough to secure the rejection of Mr. Bentinck's proposal, had no other considerations been sufficient. Mr. Harcourt's motion, however, involved a question upon which there could be no party feeling. Following the precedent of the Public Schools Act, the Member for Oxford wished that no charter should in future be given to any college until a copy of the proposed charter had laid on the tables of Parliament for thirty days. Some heat was introduced into the discussion of this subject by a reference to supposed intentions of the Government with respect to Irish Education. Ultimately, the matter was settled by a compromise. The jealous suspicion of the Government with respect to Irish education was next more plainly shown in a motion made by Sir M. Beach, which, had it been carried, would have prevented the establishment of any denominational colleges in affiliation with any of the Universities. This point was settled by the promise of the Government to deal with the whole subject in a broad way. Lord Fitzmaurice's motion relating to headships came next. It was supported by Mr. Gladstone in a very frank speech, and passed by 205 to 86—a division which showed that the Conservative party, as such, have given over the idea of opposing the measure. Some minor alterations were then made. The Bill then passed through Committee, and yesterday, spite of Mr. Newdegate, passed the third reading. Now, what will the Lords do?

Mr. Shovellet, who addressed us a fortnight ago upon the Census and the Nonconformists, in reply to a writer in the *Guardian*, has also written to that journal, and elicited a reply from the writer of the article, who says, "If I am wrong on the point to which he refers, I err in good company, for I see that the Editor of the *Nonconformist*—who ought to know—has taken the same view of the return which I did." We must once more correct this writer, and say we did not take the same view of the return which he did. He considered it to be full, accurate, and conclusive, and to establish the fact that Nonconformists had considerably decreased since 1851. We showed that, if the return was really a return of the places of worship belonging to Nonconformists, in existence at the date which it bore, it was utterly fallacious, and illustrated our assertion by reference to the authoritative statements made by the Primitive Methodist body. Mr. Shoveller afterwards supported this view by showing that the return was really a continuation of a previous return, and not what the *Guardian* writer had supposed it to be. We could show, however, that it must be comparatively valueless even in this case. For ourselves we do not believe that the increase has been to the extent indicated by the figures of the return.

DISESTABLISHMENT IN JAMAICA.

We learn by a recent mail that an Act to regulate the gradual disestablishment of the Church of England has passed the Legislative Council of Jamaica. So far as compensation is concerned, it seems to concede more to the Church of England than did the Irish Church Act, and it has been objected to by some of the Dissenters as leaving far too much public property in the hands of Episcopalians.

This will be seen from the following extract from a petition, signed by the Rev. Messrs. Dendy, Thomson, Reid, and Henderson, of the parish of St. James:—

"That your petitioners rejoiced in, and felt grateful for, the determination of Her Majesty's Government not to renew the "Clergy Act" of 1858, which expired at the close of last year, but, in its stead, "to establish religious equality" in this portion of the British empire. That your petitioners did not permit themselves to doubt that the Government would act, in this all-important matter, in strict accordance with their own decision. That your petitioners, however, have learned with much surprise that, in a bill now before your Honourable Board, entitled, "A bill to regulate the disendowed Church of England in Jamaica," &c., it is proposed to hand over to trustees for the said Church, free of rent or other charges, a large amount of valuable public property.

That your petitioners respectfully submit to your Honourable Board, that the gratuitous and unconditional transference by the Government to one sect of religionists in the colony of numerous churches, rectories, glebes, and cemeteries, which were originally provided and paid for out of the general taxation, is an unjustifiable disposition of public property, makes an invidious distinction and preference which cannot but be offensive to other bodies of professing Christians, and is altogether inconsistent with the principle by which, as it was publicly announced, the Government had resolved to be guided, of "not giving exclusive favour to any one denomination."

That your petitioners have learned further, that the bill above referred to provides for the payment, *in full, out of the public exchequer*, of the salaries of the existing ministers of the Episcopalian Church, till their death or resignation.

That your petitioners, in formerly praying for the non-renewal of the Clergy Act, always expressed it as their opinion and desire, that, in this event, "due regard should be had to vested interests." That your petitioners are constrained to say, however, that they think the proposed arrangement goes far beyond this limit; and they object to that arrangement as being, in their judgment, equally unfair and unwise. They believe that if persisted in, it will, in the long run, operate most injuriously to the Episcopalian Church itself, while it must, meanwhile, exert a disadvantageous influence on other churches, and tend to repress and postpone, in the case of many persons, the exercise of the voluntary principle in contributing for the maintenance of religious ordinances."

REVISION OF THE BIBLE.

(From the *Times*.)

The Old Testament Company of Revisers have followed in the footsteps of their fellow-workers of the New Testament in taking prompt action in the task assigned to them. Eleven members of their body met on Thursday morning in Henry VII. Chapel, and received the Holy Communion at the hands of the Dean of Westminster, those who were present including three bishops of the Church of England, and scholars representing Presbyterian and Nonconformist societies, as well as those of our English Colleges and Universities. A larger meeting was held afterwards at the rooms of the Society for Promoting Christian Knowledge, the Bishop of Llandaff in the chair, at which seventeen members attended. The Bishop of Gloucester and Bristol, who has taken throughout so large a part in the movement which has now advanced some way to a successful issue, was present as representing the New Testament Company, and reported the progress which they had made, and the rules which they had adopted in dealing with the preliminary questions which attach to works of this nature. When these were disposed of, the company, having appointed two secretaries and a finance committee, entered at once on their work, and proceeded to revise the authorised version of the first chapter of Genesis.

On Friday the "Company" continued their labours on the first chapter of Genesis. The meeting was marked by the same spirit of mutual confidence and good understanding as was shown by the company engaged on the New Testament, and the rate of progress, though necessarily somewhat retarded by the special difficulties of that portion of Scripture, gave fair promise that the work would go on steadily. Those who are interested in the undertaking will be glad to learn that Canon Payne Smith and Dr. Wright, of the British Museum, though hindered by other engagements from joining the "Company," now hope to do so at no distant date. Dr. Pusey declines, in order that he may give his time and labour more entirely to his "Commentary on the Minor Prophets."

WHAT THE CHURCH OF ENGLAND COSTS.*

A Church writer, in the *Quarterly Review* for July, 1867, estimates the total net revenues of the Established Church in 1835 at 6,495,218*l*. His authority for this sum is the Report of the Commissioners appointed to inquire into the ecclesiastical revenues of England and Wales. It is difficult, from the information given in this report, to arrive at anything like such an estimate. The present annual value of Church property in England and Wales is, as nearly as can be calculated, as follows:—

1. *Bishoprics.*—The incomes of the archbishops and bishops, as settled by Act of Parliament, are—

ENGLISH AND WELSH BISHOPS.

Bangor	£4,000
Bath and Wells	5,000
Canterbury (Archbishop)	15,000
Carlisle	4,000
Chester	4,500
Chichester	4,500
Durham	8,000
Ely	5,500
Exeter	5,000
Gloucester and Bristol	5,000
Hereford	4,200
Lichfield	4,500
Lincoln	5,000
Llandaff	4,200
London	10,000
Manchester	4,000
Norwich	4,500
Oxford	5,000
Peterborough	4,500
Ripon	4,500
Rochester	5,000
Salisbury	5,000
Sodor and Man	2,000
St. Asaph	4,200
St. David's	4,500
Winchester	10,500
Worcester	5,000
York (Archbishop)	10,000
	£157,300

2. *Cathedrals.*—The revenues of the cathedrals are taken from the report of the Cathedral Commissioners of 1852, where they are thus given:—

Canterbury	£25,211	13	3
York	2,041	7	7
St. Paul's, London	12,746	7	4½
Durham	57,801	13	2¼
Winchester	22,878	8	4
Wells	4,717	14	4½
Carlisle	6,998	7	5
Chester	5,522	8	8
Chichester	5,905	10	5
Ely	16,214	2	11
Exeter	11,431	0	0
Gloucester	7,963	10	8½
Bristol	9,729	13	0
Hereford	6,594	9	1
Lichfield	2,941	10	5¾
Lincoln	8,801	9	8¾
Llandaff	713	14	8
Manchester	7,599	19	9
Norwich	7,484	0	3½
Peterborough	6,892	14	10
Ripon	5,015	12	2
Rochester	10,083	4	10
Salisbury	3,539	17	5
St. Asaph	1,408	18	4
St. David's	1,529	1	9
Worcester	10,609	10	7¾
Westminster	30,657	1	1
Windsor	19,972	4	7½
Total	£313,005	2	0

The sources of the above revenues are given in the same report as follows:—

Fabric fund	£5,279	3	3½
Rack rents and building leases	9,659	7	9¾
Rent-charges in hand	13,893	17	9½
Reserved rents and dividends	59,639	1	10¾
Manors	13,323	16	1½
Mines, woods, quarries, &c.	35,991	6	2
Fines on leases	163,183	10	8
Other sources	15,334	18	3
Total	£313,035	2	0

Of this amount the deans and canons absorb 160,713*l*.

The expenditure of the Cathedral bodies will

* The above is extracted from one of the new popular tracts of the Liberation Society, entitled, "The Established Church: Who belong to it; How it is supported, and What it Costs."

illustrate the way in which the ecclesiastical revenues are administered. The dean and canons of Durham receive 29,503*l.* per annum; the dean and canons of Canterbury, 11,024*l.*; of Windsor, 10,235*l.*; of Ely, 9,444*l.*; and so on. Now what is done for this money? First may be considered the duties of deans. They are obliged to keep residence in the cathedral towns for certain specified periods, varying from eight months to nothing.* They preach generally two or three times in the course of a year. For this duty they receive salaries varying from 3,000*l.* per annum, the stipend of the Dean of Durham, to 2,000*l.* per annum, the stipends of the Deans of St. Paul's and Westminster, and 700*l.* the stipends of deans of cathedrals in Wales. The present Archbishop of Canterbury said, in the debate in the House of Lords in 1861, that he was three years Dean of Carlisle before he could ascertain whether he had any duties to perform. His stipend, during this period of inquiry, and subsequent to this time, when he found that he had no duties whatever, was 1,000*l.* per annum. No wonder what Churchmen who are anxious for the safety of the Church should have come to the conclusion that deans are no longer necessary to an Establishment. Hence the Bishop of Manchester advocates the union of the offices of bishop and dean. The Bishop of Ripon is also of opinion that the union might be effected with advantage; while the Bishop of St. David's has emphatically said that it will soon be difficult to discover any functions proper to a dean which might not be as conveniently exercised by a bishop. The office is, in fact, a sinecure, and it remains a sinecure, notwithstanding the fact that there are thousands of hard-working clergymen who have scarcely bread to eat or clothes to wear. This is one illustration of cathedral wealth and cathedral work.

The canons are in much the same position as the deans. Their term of residence, however, in their cathedral towns, extends to only three months in the year. Their duties are confined to attending the daily service at the cathedral during this period, and to preaching on a few occasions. For this they receive stipends varying from 1,000*l.* per annum, in the case of the canons of Durham, St. Paul's, and Westminster, to 350*l.* per annum in the case of canons of Welsh cathedrals. Their office equally with the deans' is a sinecure. "Little good," says the Bishop of Lichfield, "can be done by a canon, as such, during a residence of three months, followed by a non-residence of nine." The number of canons belonging to each cathedral is thus virtually reduced from four to one. So that to maintain one canon in constant residence costs in Durham, London, and Westminster, 4,000*l.* per annum!

Of the deans and canons as a body, the Dean and Chapter of Wells say, "The duties have fallen for the most part INTO DESUETUDE." The Dean and Chapter of Ely say that they have "few onerous or responsible duties. The residence required is extremely short; they have no duties which connect them with the diocese, with public education, or with the administration of the offices of the Church, the cathedral city is not generally their home, and when their residence is concluded they have little further concern with it." Yet the deans and canons absorb between them 160,000*l.* of public money.

3. *Parochial Benefices.*—No authentic return of the value of the parochial benefices has been presented since 1835, when they were reckoned at 3,251,159*l.* The number of benefices has increased nearly four thousand since the period of this return, but their aggregate value, as given in the *Clergy List*, is less than three millions and a half. The returns in the *Clergy List*, when, in individual instances, they can be compared with the authentic returns of the Ecclesiastical Commissioners, are found to be greatly defective; no alterations having been made in the values of most of the benefices for many years. The most moderate estimate of the present revenues of the parochial benefices would place them at about 4,000,000*l.* sterling.

4. *Parliamentary and other Grants.*—The amount of the Parliamentary and other grants to military, naval, and parochial chaplains, as has been already shown, is 100,000*l.*

5. *Universities.*—The revenues of the universities and colleges attached to them is reckoned to be 250,000*l.* per annum.

6. The *Ecclesiastical Commission* stands next in order, but it is difficult to distinguish, in the voluminous and intricate accounts of that body, the charges which are included in bishopric, cathedral, and similar accounts, from the surplus which is left for other purposes. The "Common Fund" income alone of this body is 1,400,869*l.*, which it disburses in the Augmentation of Benefices and Archdeaconries, in repairs of various kinds (43,900*l.* was set part in 1869 for the repairs of the four cathedrals of Chester, Norwich, Ripon, and Westminster), in purchase of buildings and land, in drainage, and similar objects. It may be reckoned as certain that its surplus and unencumbered income each year, including expenses, is not less than 600,000*l.*, and that it expends nearly the whole of this sum in the augmentation of the general ecclesiastical revenues.

7. *Queen Anne's Bounty.*—The last return of Queen Anne's Bounty gave its total revenue at 316,304*l.*, of which the ordinary revenue, exclusive of stock sold for ecclesiastical purposes, and of returns of mortgages, &c., appears to be about 117,514*l.*

Education Grant.—For the ordinary support of Church of England schools, this grant amounted in the year 1868-69 to 307,079*l.*

Summed up, these are the sources of actual revenues enjoyed the Establishment—

Archbishops and Bishops ...	£155,000
Cathedrals	313,000
Parochial Benefices	4,000,000
Parliamentary and other Grants	100,000
Universities	250,000
Ecclesiastical Commission ...	600,000
Queen Anne's Bounty	117,514
Education Grant	307,079
Total ...	£5,842,593

This may be taken to be a moderate estimate of the amount which the Established Church annually draws from the public revenues. It is less than the amount stated by the *Quarterly Review*, but, as far as can be ascertained by the most rigid examination, it is accurate. The sum-total represents an income of rather more than five millions and three-quarters sterling.

This sum, however, does not represent much more than one half of the pecuniary benefit which the Episcopalian denomination in England derives from its connection with the State. There has to be added to it the annual value of the deaneries, bishops' palaces, the cathedrals, the Church edifices and the parsonages—excluding the value of the university and other buildings. It is possible to arrive at a reasonable estimate of these items.

1. *Bishops' Palaces.*—There are twenty-nine Episcopal residences, some of them, such as Canterbury, London, Durham, Rochester, and Lincoln, of the highest palatial character. On an average, they are worth at least 250*l.* per annum each. Some are worth much more, but others are worth far less.

2. *Deaneries.*—These are comparatively humble residences, and may be assessed at the aggregate rental of about 2,000*l.*

3. It is difficult, and, in a certain sense, impossible, to attach a money value to the cathedral edifices. They are priceless national monuments and memorials. At the same time, the Established Church is in the exclusive enjoyment of their use. It would be but little to reckon their value at 200,000*l.* each, which would amount to a total sum of 5,800,000*l.*

4. *Church Edifices.*—There are, as has been shown, about 16,000 Church edifices in England and Wales. In the census of religion Mr. Horace Mann reckoned the average value of each edifice at 6,000*l.* The estimate was moderate, but it can be accepted. It would give an aggregate value of 96,000,000*l.*, which is probably below any professional assessment.

5. *Parsonages.*—There are about 12,000 parsonage-houses in England and Wales; the average annual value of each of which is about 40*l.*, or, on the whole, 480,000*l.* per annum.

Of these five classes of national and parochial edifices the Established Church and its clergy have the sole use. Their annual values may be assessed as follows:—

Episcopal Palaces	£7,250
Deaneries	2,000
Cathedrals	232,000
Church Edifices	3,840,0000
Parsonages	480,000
Total	£4,561,250

The following is the sum total:—

Ordinary revenue	£5,842,593
Use of buildings	4,561,250
Total	£10,403,843

That is to say, the Established Church is in the enjoyment, in one manner or another, of national property to the extent of nearly ten millions and a half sterling.

In the discussions upon, as well as in the settlement of, the Irish Church Bill, the revenues of that Church were capitalised; the buildings which it had used being left out of consideration. If we capitalise the revenues of the Established Church in England we shall find that, at fourteen years' purchase, the ordinary revenues would amount to the sum of 81,796,302*l.* Capitalising the buildings at twenty-five years' purchase, we should get the sum of 91,225,000*l.*

The net result would be:—

Capital value of livings, &c. . .	£81,796,302
„ „ premises . .	91,225,000
Total . . .	£173,021,302

These figures, however, are based upon the most moderate estimates, and the probability is that the capital value of the property and revenues of the Ecclesiastical Establishment in England and Wales is not less than than two hundred millions.

Two hundred millions sterling are thus devoted to teaching various, and sometimes contradictory, doctrines, to less than one-fifth of the population of this kingdom. If this sum were well administered, it would be objectionable, but it is notorious that it is as badly administered as it can be. The abuses of Church revenues are such as would not be allowed in any other than the ecclesiastical department of the State. Nepotism abounds; and all through the kingdom there are illustrations of great pay with no work, and great work with little pay. The administration of the ecclesiastical revenues is shameful to the last degree. Ought these things to continue? There can be no thorough reform without disestablishment. As the Dean of Canterbury has said, "the reformation of the Church by the State is a mere chimera," and the only alternative is the "severance of the Church from the State." The sooner that take place the better; for every year that the present system continues religion is brought into disgrace, and the progress of the nation is retarded.

* The Dean and Chapter of Llandaff say in their evidence, given before the Cathedral Commission of 1852:—"No residence is now, nor has any been, kept by the members of this chapter."—P. 269.

THE UNIVERSITY TESTS BILL.

The *Daily News* is of opinion that if the measure which assumed its final shape in the House of Commons on Monday night is not everything that Liberal principles require, it is at any rate a great and effective measure of university reform. The acceptance of Lord Edmond Fitzmaurice's amendment, including in the bill the lay headships of colleges, is a concession by the Government to their own side of the House which does much to complete the measure. Probably the changed shape in which it will go up to the Lords will induce the hereditary House to treat it with more respect than it showed to the measure last year. It rejected a smaller bill then; it has only to reject this bill now in order to have a measure eventually forced upon it, which will not even allow college statutes to impose sectarian limitations on national institutions. But the present bill, if passed at once, will probably satisfy university reformers for the present generation.

The *Pall Mall Gazette* says that the last vestige of the system of tests is removed by the throwing open of the headships of houses, and expresses a certain sympathy for the feelings of good old Conservatives when it imagines a Vice-Chancellor inviting his "esquire bedels" to escort him with silver maces to a Dissenting chapel, or dismissing them at the door of St. Mary's to march off to a synagogue or a Roman Catholic church. Our contemporary thinks it highly improbable that there will spring up side by side with the existing endowments any foundations devoted to special denominations large enough to produce a sensible effect on the spirit of the universities. There is, in fact, a very good reason why such a result should not follow. If any religious body had the necessary funds at its disposal, it could hardly spend them worse than in founding a college and endeavouring to secure it by tests for its own purposes. Experience shows us too clearly what would happen. It is highly probable that in a generation or two the college might become a focus of the very opposite school of ideas from those in whose interest it was founded. There is no real guarantee that Keble College may not in a few years be a nest of Evangelicals or Rationalists; it will be probably filled in the first instance by the sons of High Churchmen and young men of precocious orthodoxy; but party is not hereditary, and young gentlemen who come up to the university with the most vehement ecclesiastical proclivities are apt to undergo a singular transformation as soon as they are exposed to a new current of speculation. They change all the sooner if by so doing they are in clear opposition to the authorities. Besides that, even if a college were successfully started in the interests of some particular denomination, the rapacity of the democratic Parliaments of the future might possibly confiscate it in a few years, though the fear of some such result is probably present to the minds of those who are now exclaiming against the supposed spoliation of the Church. The *Pall Mall* hopes that the Peers will be reasonable, and have the courage to make the plunge once for all. They may remember that there is a good deal more behind, and that the agitation has hitherto shown an extraordinary capacity for growing in proportion as it is opposed. The question which the Peers have really to settle is not whether the universities shall be unreservedly thrown open, but whether or not the labour of this year shall be wasted, and the discussion for next year turn upon the abolition of clerical fellowships and the sale of the college livings.

THE SEVENTH-DAY BAPTISTS.

(From the *Daily Telegraph.*)

Surely strangest of all strange nooks and corners of "Haunted London" is the little chapel in Goodman's-fields, where I have been spending a Sabbath afternoon with the Seventh-day Baptists. It was not without some difficulty that I traced out, by help of the Post-office Directory, this oasis in the great desert of East London. The chapel I found to be in Mill-yard, Hooper-square; Hooper-square turns out of Leman-street, at No. 89; and Leman-street runs at right angles to High-street, Whitechapel. At Hooper-square accordingly I presented myself, but it was still with the greatest difficulty that I learned the *locale* of Mill-yard, even from its nearest neighbours. It was an unlikely-looking, unsavoury place when I did find it. No. 15, I had learned, was the address of the minister, W. H. Black, described as "antiquary and record agent." High gates with a wicket lay between Nos. 14 and 16. I opened, and straightway found myself at the door of the minister's house; a green churchyard was in front of me studded with gravestones, and filled with most unexpected trees, bounded on one side by the quaintest of old schoolhouses, on another by antique cottages, and on a third, as an anti-climax, by the only symptom of the nineteenth century visible—the arches of the Blackwall Railway. I seemed to leave the waking world behind and pass into the region of dreamland, as the wicket closed. It reminded me forcibly of scenes in Dickens's "Old Curiosity Shop." Nor was the effect removed when the minister presented himself at my summons. A venerable scholar-like old man, arrayed in clerical black, and with a long white beard, received me most courteously, and begged me to wait in the vestry until service time. Here we engaged in conversation, and I found that this is the only place of worship for the particular body in London; there being, in fact, only one other in England. On the wall was a tablet referring to a

fire which had occurred here in 1690, when the meeting-house was rebuilt. In this fire, the minister told me, a large and valuable collection of MSS. of the Sacred Text had been lost—a loss he was doing his best to retrieve by making another collection. Mr. Black also informed me that the body of Seventh-day Baptists, though so small in point of numbers in England, is largely represented in America, where the University of Alfred belongs to them, and two colleges. Their journal is the *Sabbath-day Recorder*; a copy of which he presented to me. While engaged in conversation of this kind, the hour for service drew on. I noticed that Mr. Black bore with him, for use in the pulpit, a Greek harmony of the Gospels with a Latin running commentary. I certainly had not been prepared for this. I expected to find some illiterate minister with a hobby ridden to death, when, lo! I found myself in presence of a profound scholar and most courteous gentleman, who informed me that he thought in Latin, said his prayers in Hebrew, and read his New Testament lessons from the original Greek! I then went into the chapel, which was small and in poor repair. The congregation only numbered fourteen persons besides myself, the minister, and clerk, to wit, six men, five women, and three children. I shall give the particulars of the service in detail, for they were very curious.

Proceedings commenced with a short extempore prayer and hymn, after which a portion of the 119th Psalm was read. I was informed that every service comprised one of the divisions of this Psalm, a portion of the Law, of the Prophets, and of the Book of the Revelation. The portion of the Psalm was given out under its Hebrew letter-title, "letter Vau," and the authorship of the Psalm was attributed to Daniel. I could not help noticing, throughout the whole service, the boldness and freedom of Mr. Black's criticisms. The portion of the law read was the faithfulness of Phinehas; and the effect of the Hebrew pronunciation of the proper name was curious in the extreme. Long quotations were also given in the sacred language, and quite a lengthy discussion was introduced on the subject of the "dimidiated Vau!" It seemed incredible that the congregation could follow this. They did not look learned; but their attention did not flag—as yet. The portion of the Prophets was selected from the Judges, which Mr. Black includes among the prophetical writings. Then was read Psalm 91 in free translation. It was treated as a prayer of Moses at the ordination of Joshua, though it is one of the Psalms bearing no title. A second version of the same Psalm in blank verse was also read by Mr. Black, with considerable elocutionary power. A metrical version of Psalm 19, by Dr. Watts, was then sung, without accompaniment, very fairly, considering the smallness of the congregation. After this followed a long exposition of Mark xii., which was first read in Archbishop Newcome's translation. Here Mr. Black brought his classical learning to bear, as he had up to this time his Rabbinical. For instance, he argued that the "Herodians," generally regarded as a political faction, were simply the soldiers and attendants of Herod who had accompanied him to the Passover, and were called "Heriodiani," just as Pompey's men were called "Pompeiani." Here, again, the use of classical terms and foreign pronunciation was very remarkable; as, for instance, "Render to Kaisar the things that are Kaisar's," "Fetch me a denarius." It was shown that it was a denarius and not the shekel that pointed the moral of this conversation; as the shekel would not have had an "image" upon it, such being contrary to the law. Mr. Black evidently thought strongly on this point. "Never would Jews or Mahometans put image of man on their coins," he said; "it is only Christians who dare do this." Passing on to the Sadducee's question about the Resurrection, he treated the answer of Jesus, based on the quotation from "The Bush," as "altogether unsatisfactory." It was an *argumentum ad hominem*, however—a fighting the enemy with his own weapons. So, too, in the summary of duty given to the Scribes, the two great commandments were not designed to supersede others, but were "extensive principles underlying all special law." In verse 35, again, where Jesus applied to Himself the quotation from the Psalms, "The Lord said unto my Lord," &c., Mr. Black's criticism would have made an orthodox divine shiver in his shoes. In the first place, he said, the Psalm was not David's, but attributed to David, and probably was written by Nathan. "My Lord," in fact, was David. Secondly, it had no more reference to Jesus of Nazareth "than to you or me." It referred to the expected Messiah. It was, again, an instance of Jesus's arguing on admitted principles. The exposition concluded with Rabbinical and classical passages illustrating the episode of the Widow's Mite. He concluded by a very telling comparison—"It is just as though some one should come and drop into the box, one by one, ostentatiously, a string of Chinese coins. All would amount to little, though they made a great noise and display. And then some one came and dropped in quietly a dollar, worth more than all, though given so modestly. So was this widow's mite."

Upon this followed a reading of the "50th section of the Apocalypse." It commenced at the 10th verse of our twenty-first chapter, and embraced the description of the New Jerusalem. Mr. Black treats the accepted date of the Book of Revelation as erroneous, and places it in the reign of Nero. This particular prophecy he regards as the complement of the end of Ezekiel. The tone of this part of the service struck me as almost Swedenborgian. Then followed a long and eloquent extempore prayer. There were, in fact, some notable passages here, quite free from all sectarian bias, and breathing the very widest charity. He prayed for blessing "on all honest and sincere persons of whatever nation or profession; for Jews and Mahometans and Christians; for the raising up of reformers; and that all may be fitted for a nobler and purer state of society, and have their share in the first Resurrection."

It was now 4·30 p.m., the service having commenced at three, and I really fancied that all was over; when, to my surprise, "here followed the sermon." The text (Matthew xxv. 28, and two following verses) was read, first in free translation, and then in the ancient Greek, with modern or Romaic pronunciation. This, it should be mentioned, was part of a course on the "Harmony of the Gospels," commenced eight years since. A former course, on a like subject, occupied the same preacher fifteen years! A course on Systematic Theology, commenced two years and-a-half ago, and, according to the published programme, embracing seven lectures, has not yet advanced to the end of No. 1. They do not do things in a hurry at Mill-yard. The sermon, which I must analyse very briefly, though it occupied nearly an hour, commenced by an explanation of the expression, "the Kingdom of Heaven." That kingdom is present. "It is the fifth great monarchy spoken of by Daniel." Every human being is responsible to the Ruler of the Universe for all "talents." That expression has passed into common language from this parable. When we die punishment *immediately* ensues upon misuse. There is no interval. The next moment of consciousness is resurrection. The wicked die again, and *die in pain*." There nominal religion is no good. To tell people it is so, is like the story of the French King, who was calmed by the assurance that God could not possibly turn out from Heaven so *perfect a gentleman* as His Majesty! [At this period of the discourse, I am sorry to say, most of the female portion of the small congregation were asleep, and the children were undisguisedly having a game among the hassocks.] The preacher then passed on to mention certain local particulars relating to some malversation of the funds of the chapel, and his remarks were exceedingly severe. In fact, his earnestness elevated his style into something of the dignity of an old Scotch Covenanter. "Note what has been the case with our persecutors for the last two hundred years," he said. "Our prayers are heard, and *down they go*. May it be so now! It will be as long as we are faithful." But little allusion was made to the Seventh-day Sabbath. England was least observant of this. There was one place where no church was open on the first day, and that was Bath, though it had an abbey. "Abroad I find churches always open, and I go into monasteries and Catholic shrines, and say my prayers in Hebrew, Greek, or Latin." "Saturday is still the Sabbath in common law. If Parliament sat on Saturday its proceedings would be noted 'Sabbati.' It is only in statute law that Sunday is made the Sabbath." "The Reformation is but a thing of yesterday. We go back to British—nay, to Roman times!"

THE COUNCIL AT ROME.

St. Peter's Day was celebrated with much magnificence in Rome, but no proclamation was made of the dogma of infallibility. 600 bishops were present. In the evening there were illuminations and fireworks.

On Friday the Council reassembled and approved the preamble and the first two chapters of the Schema relating to the primacy and the infallibility of the Pope. The discussion on the third chapter continues. The Ultramontane party continues to reject any compromise, and has signed a request that the close of the discussion may be proposed. Nevertheless, the Fathers of the Council thus prevented from speaking may send their written speeches to the Congregation *de Fide*. If the request of the Ultramontanes be rejected, the discussion will probably last another month.

According to a further telegram from Rome the discussion of the fourth chapter of the Infallibility Scheme closed on the 4th; the remaining Fathers who had inscribed their names having renounced their right to address the Council. It is believed that the next public sitting will be held on the 17th instant.

Advices from Rome in the Florence papers state that in consequence of the excessive heat the number of Bishops who are ill is continually increasing, and the feeling in favour of a suspension of the sitting of the Council increasing. It is proposed that during the adjournment commissions should be appointed to examine and prepare some of the most difficult questions for discussion, and that the Council should not meet again until October.

Writing on the 27th June, the correspondent of the *Pall Mall Gazette* says:—"On the 24th the Holy Father went in State to the church of St. John Lateran, attracting to the streets a dense crowd, which, under Jesuit direction, received him with the usual clamour for infallibility. The Pope looked very ill and dejected. For some days past he has complained of pain, and the powerful medicines administered have shaken both his frame and spirits. The other day a French lady, who is very devout, and for whom he entertains a great friendship, was on the point of leaving Rome, when His Holiness sent to request she would remain to attend his funeral. Nevertheless, he continues to take the keenest interest in the debate in the Council on the dogma of infallibility, and thus he is almost daily exposed to shocks which his feeble health can very ill sustain. The day before yesterday he was much excited by the speech delivered to the Fathers by Monsignor Ketteler, Bishop of Mayence, and he is still more annoyed by the defection of Cardinal Panebianco, who is known to have prepared a discourse on the dogma as hostile as that of Cardinal Guidi. This may have suggested the movement just got up among the majority to sign all round a postulatum to the Holy Father praying him to close the debate. It is rather significant that Cardinal Antonelli remarked yesterday that the debate would be over in a fortnight. How this can be, except by the Pope's intervention, nobody can comprehend, as during the last three days a number of fresh names have been inscribed for the tribune. The list includes such orators as Cardinals Panebianco, Rauscher, and Schwarzenberg, and Monsignors Strossmayer, Dupanloup, Vérot, and Maret, whose mouths it will be difficult to stop."

The *Berlin Post*, in an article on the present position of the Œcumenical Council, observes that with regard to the prelates who openly oppose the dogma itself, it is possible that many of them may be appeased by a few verbal alterations in the form of the definition, while the essence of the doctrine remains untouched; and in the decisive moment the conscientious scruples of not a few will be overcome by the fear of provoking a rupture with Rome. The article goes on to show that even the bishops who vote *non placet* will avoid, as long as they can, an open breach with the Holy Chair, and the course they will take must very much depend, partly on the attitude which the Curia may assume towards them, partly on the support they find among the diocesan clergy and laity; and also, to a considerable extent, on the demeanour of the Governments, more particularly those of France and Austria. "That the parish clergy will take the side of their bishops against the Curia," resumes the writes, "is more than doubtful. In Bavaria and France they are ultramontane; and in Belgium the bishops and the inferior clergy are equally under the control of the Jesuits. In Austria, if we except Bohemia and Hungary, an Opposition bishop can hardly reckon on the concurrence of the clergy in his diocese. Among the educated laity the definition cannot fail to excite much dissatisfaction; but will many of the bishops be inclined to put themselves at the head of an anti-Roman movement? or will the idea of a national independent Church be acceptable to the people? Is it not likely that the irritation provoked by Rome will never extend to the masses, and that among the educated it may degenerate into religious indifference? These are questions more easily asked than answered. The conviction that the declaration of Papal infallibility is to be the precursor of a great crisis in the Church awakens, throughout the Catholic world, both hopes and fears.

The *Augsburg Gazette* publishes the full text of the note on the Œcumenical Council, addressed by M. Ollivier, during his temporary occupation of the Ministry of Foreign Affairs, to the French Ambassador in Rome. This document is dated May 12. M. Ollivier says that the Emperor's Government did not send a representative to the Council, though it had a right to do so; it trusted to the wisdom of the bishops and the prudence of the Holy Father to prevent excessive opinions from becoming dogmas. Warned by European rumour of the dangers the Church would incur from certain imprudent propositions, and not being desirous of seeing the aggressive forces organised against religious belief increase, it momentarily cast aside its reserve in order to give advice and offer observations. "The Sovereign Pontiff," adds M. Ollivier, "did not think fit to listen to our advice or to hear our observations. We do not insist, and we resume our attitude of abstention and expectancy. Henceforth you will not enter upon or accept any conversation either with the Pope or Cardinal Antonelli upon the affairs of the Council." M. Ollivier concludes by telling the Ambassador that in future he is merely to keep himself acquainted with what is going on, and that he is to tell the French Bishops that the abstention of the French Government does not proceed from indifference, but from respect for their position.

The death of the Rev. Dr. Derry, the Roman Catholic Bishop of Clonfert, is announced.

The *Rock* hears that the Bishop of London is about to sign the monitions drawn up against certain Ritualists in his diocese, and that they will be issued forthwith.

Dean Stanley's volume of "Essays on Questions of Church and State from 1850 to 1870" will be published this week, and though much that it contains is already familiar to the public, it is not unlikely to beget some lively controversy.

ARCHDEACON DENISON is reported to be slightly better, but he is still in a very precarious condition.

THE RITUAL COMMISSIONERS settled their final report at the meeting on the 28th ult., but as the schedule is ordered to be collated with the MS. Prayer-book in the House of Lords Library, the report cannot yet be presented. The minutes of proceedings are also to be printed in full from the commencement.

PROFESSOR JOWETT.—It is confidently stated that in the course of a few days Professor Jowett, of "Essays and Reviews," will be elected Master of Balliol College, Oxford, in the place of the Rev. Dr. Scott, who has been appointed Dean of Rochester. In the event of his election two of the writers in "Essays and Reviews" will be heads of houses at Oxford, the Rev. Mark Patteson being Rector of Lincoln College.

THE BISHOP OF MANCHESTER, in a speech which he made on Monday, after consecrating a cemetery at Bacup, observed that the only thing which had troubled him since he had been a bishop was the fear that his determination not to be a partisan should lead people to think and speak of him as a Laodicean. Now, he believed that he cared as earnestly as any one could care about the vital prin-

ciples concerning either religious or national prosperity; but as for miserable, petty, personal questions, he most honestly said that upon these points he reserved his liberty to retire into the background.

THE REFUSAL TO CONSECRATE A CHURCH.—We (*Liverpool Mercury*) understand that the promoters of the new Church of St. John the Baptist, at Tuebrook, have consented to remove the decorations which the Bishop of Chester objected to. What these ornaments were was only made known by his lordship to those persons having official connection with the church. The consecration will be proceeded with as soon as his lordship's duties elsewhere will allow him to perform the ceremony.

THE BRIGHTON RITUALIST CASE.—The Judicial Committee of the Privy Council have now under consideration whether, in the case, "Elphinstone *v.* the Rev. John Purchas," the name of Mr. Hebbert, formerly one of the Judges of the High Court of Judicature, Bombay, should be substituted for that of Colonel Elphinstone, the promoter of the suit, who is dead. Mr. Hebbert now resides at Brighton, and, according to his counsel, is well acquainted with the nature and history of the proceedings. On behalf of Mr. Purchas, it was contended on Monday that by the death of Colonel Elphinstone the suit was at an end, and that another promoter could not be appointed. The Court reserved judgment.

CHURCH CONFERENCE AT BIRMINGHAM.—The annual conference of the Church of England Clerical and Lay Association was opened at Birmingham on Tuesday. About 400 clerical and lay delegates assembled. The reading of a paper by the Dean of Lichfield on "Heresies in the Church," led to some remarks upon the reception given to Baboo Keshub Chunder Sen by some of the leading men among the evangelical Nonconformists. His warm reception was severely criticised, and some of the doctrines propounded by the Hindoo reformer were denounced as parts of a system "which takes away entirely the glory from the Gospel." The proposed revision of the Bible was defended in a paper read by the Rev. F. W. Wilkinson, and opposed by the Rev. J. C. Ryle because it was not asked for by the public, and because he feared it would "upset the belief and trouble the minds" of many millions of Christians. The fact that the movement had the support of the Bishop of Winchester caused Mr. Ryle to regard it with suspicion; he considers it, in fact, "a red herring intended to take away public attention from the development of ritualism." He argued that if anything wanted revision it was the Prayer-book. The discussion upon this question became so warm that it was suggested that prayer should be offered for the purpose of restoring peace and harmony.

Religious and Denominational News.

NEW CONGREGATIONAL CHURCH, BRIXTON-ROAD.

This church, the foundation-stone of which was laid in June last year, was on Wednesday opened for Divine worship. Our readers are aware that this work has been undertaken by the congregation of Claylands Chapel, of which the Rev. J. Baldwin Brown has been the esteemed minister for twenty-four years, for the purpose of providing a more suitable and commodious edifice as a centre of Congregationalism in that neighbourhood. With disinterestedness which is highly honourable to them, they resolved that, although the cost of this building would approximate to, if not exceed, 13,000*l.*, they would not diminish that burden by the sale of the old chapel at Claylands, but that it should still remain as a place of worship in connection with the Congregational body, to diffuse Gospel influences among the masses in that district.

At the opening services on Wednesday morning the Rev. J. Baldwin Brown read a passage from the Psalms, the Rev. John Stallybrass gave out the hymns, the Rev. J. G. Rogers read the lessons, the Rev. T. Binney offered prayer, and the Rev. S. Martin (who was suffering from recent indisposition) preached the sermon. There was a very numerous attendance.

The church is built of red brick, with black brick in horizontal bands, and in the arches of windows and doors, stone being only employed in copings and window sills. The principal feature in the exterior of the building is the tower at the angle of the church in Knowle-road, which is lofty and massive. The line of frontage of adjacent properties having to be kept, it was impossible to have anything more than a turret, if the square plan must be retained. The architect, therefore, determined to adapt his plan to the circumstances, and has given breadth to the front elevation of the tower. The roof of this tower is of brick, terminating in a moulded stone ridge with iron cresting and three iron crosses. The plan of the church comprises nave and aisles, transepts, apse, and tower with porch. At the other side of the building are lecture-room and vestries. Galleries occupy the sides and end of the church, accessible by stairs distinct from the ground floor entrances. The pulpit end of the church terminates in an apse of seven sides, five of which contain a lancet window filled with stained glass, each subject illustrating an event in the incarnation of our Lord. These windows are memorials, and, with the marble shafts in the angles of the apse, are the gifts of individuals. A very good organ by Willis, with diapered pipes, occupies the lower portion of the apse, in front of which stands a handsome pulpit of Bath stone, the gift of the architect. A platform raised two steps above the church floor, and surrounded by a railing of oak, with iron standards, forms the enclosure for the communion-table. The pews are roomy and comfortable, and the passages wide. Sittings are provided for 1,120 persons, allowing twenty inches to each person. The woodwork of the roof, the framing of the gallery front, and the pewing are stained, the panelling and boarding being varnished on the deal. Mr. A. J. Phelps, of Surbiton, is the architect; and the result achieved elicited general satisfaction.

At the conclusion of the morning service a very excellent cold collation was provided at the Angell Town Institution, Gresham-road. Four tables, with a cross table, occupied the extent of the spacious hall. The tables were profusely embellished with choice bouquets of flowers, the gifts of members of the congregation. The Rev. J. Baldwin Brown, B.A., presided, supported by H. Richard, Esq., M.P., the Rev. T. Binney, the Rev. J. C. Harrison, the Rev. H. Allon, Dr. Ginsburg, the Rev. J. G. Rogers, the Rev. J. Pillans, J. Kemp Welch, Esq., J. Carvell Williams, Esq., Mr. Shipton, &c. Among those present were also observed the Revs. P. J. Turquand, W. Gill, A. Mackennal, S. Eldridge, J. Marchant, W. Toser, H. Solly, &c.

At the close of the repast the chairman, on standing up to propose the first toast, met with a very enthusiastic reception.

The usual loyal toasts were honoured; the CHAIRMAN, in proposing the health of Her Majesty, remarking that Nonconformists had always been distinguished for their loyalty during times of oppression when it was very difficult to be loyal. There was little merit in being loyal under such rule as that under which we have now the happiness to live, but as Her Majesty was now coming forth from her retirement it became them publicly to recognise their sense of the constraint which she put upon her own personal feelings to meet the wishes of her subjects. The memory of the Prince Consort was also drunk in solemn silence.

The CHAIRMAN, in proposing the healths of the preachers of the day (Rev. S. Martin and Rev. H. Allon), coupled with that of the Rev. T. Binney, who led the devotions, expressed his deep sense of obligation to them for the efforts which they had made to be present. Mr. Martin's state of health, he regretted to say, did not permit of his being present at this assembly.

The Rev. T. BINNEY, in returning thanks, said that while in some denominations there was a tendency to depreciate preaching, attention being solely directed to the prayers, the tendency among Congregationalists at one time had been rather in the opposite direction; but he was happy to know that due attention was now being paid among them to that part of the service in which God's people were spiritually acting as God's priests in prayers and praises. Mr. Binney expressed the great friendship which he had long felt for Mr. Brown—a friendship rising to personal affection. (Cheers.)

The Rev. H. ALLON, in returning thanks, said Mr. Brown was the possessor not merely of the Brixton-road congregation, but had become a part and parcel of their denominational life as a leader of thought and inspirer of their best feelings.

J. KEMP WELCH, Esq., congratulated the friends on the complation of the work of which a twelvemonth since he laid the foundation-stone, and proposed, "Health and Prosperity to the Church and Congregation."

HENRY RICHARD, Esq., M.P., briefly acknowledged the toast. Carlyle had said, "It cannot be a cheerful thing for any human being to sit and be incessantly pumped into," and so much had he realised this for the past few months in the House of Commons that he felt unwilling at that time to inflict a speech upon them. He expressed his high appreciation of the minister to whose discourses he listened every Sunday with so much interest.

Mr. BARTRUM read the financial statement, by which it appeared that 6464*l.* had been already paid, and about 3500*l.* still remained due. The receipts and promises amounted to 6624*l.*

The CHAIRMAN read an additional list of subscriptions entrusted to him, amounting to 360*l.* In the course of the afternoon the supplementary list of subscriptions was swelled to an amount exceeding 1000*l.* The chairman said he liked the plan in its first inception; he liked it better as he watched the progress of the building step by step, and at its completion his heart's desire was satisfied in reference to the structure.

The Rev. J. C. HARRISON, in appreciative terms, proposed the health of the chairman. Mr. SHIPTON spoke of Mr. Brown as one of the noblest teachers of this age; and the Rev. H. SOLLY testified to the good influence exerted by Mr. Brown on the minds of the working classes. The healths of the treasurer, secretary, chairman of the committee, the architect, the clerk of the works, and the workmen engaged in the building, were duly honoured. At the evening service the sermon was preached by the Rev. Henry Allon, to a large congregation.

Mr. S. B. Stribling, of Cheshunt College, has accepted a very cordial and unanimous invitation to the pastorate of Kingsfield Congregational Church, Southampton.

The Rev. T. A. Wheeler, who removed some time since to Bristol, has, at the earnest request of his old friends, returned to his former pastorate at St. Clement's Chapel, Norwich.

SURBITON.—The Rev. A. Mackennal, B.A., last night announced to the Congregational Church at Surbiton that he had received and accepted a unanimous invitation to become the minister of the Gallowtree-gate Congregational Church at Leicester, of which the Rev. Dr. Legge was for many years the pastor, and the pulpit of which has become vacant by the removal of the Rev. J. A. Picton to London. His resignation having been reluctantly accepted, he will close his nine years' pastorate at Surbiton on the first Sunday in August.

RAGGED SCHOOL TEACHERS.—On Saturday between 300 and 400 masters and mistresses of the ragged-schools in London were invited by the committee of the Ragged School Union to spend a day at Bushey Park. The invited guests having dined in a marquee erected for the occasion, strolled through the park and the grounds of Hampton Court Palace. At five o'clock they were addressed by Lord Shaftesbury in a brief speech, in which he said he wished that they could meet oftener. Other gentlemen also addressed the visitors, who returned to town about seven o'clock.

MITCHAM.—On Tuesday afternoon, May 24, services were held in Zion Chapel, Mitcham, on the occasion of the recognition of Mr. G. W. Joyce, late of Hackney College. An address was delivered by the Rev. A. Mackennal, of Surbiton, on the character and constitution of a Christian Church. The usual questions to the deacons and pastor were put by the Rev. I. Jacob, of Sutton. The Rev. S. Ransom, Hebrew Professor of Hackney College, offered the recognition prayer, and the Rev. S. M'All, Theological Professor of Hackney College, delivered the charge. After the tea-meeting in the school-room the Rev. G. Martin, of Lewisham, preached a sermon to the church and congregation.

GOSPEL HALL, DERBY.—A series of services, in connection with the re-opening of the Gospel Hall, Derby, have just been brought to a close. The hall was once the old Theatre Royal, but was purchased in 1865, and has since been used for mission purposes. It is well situated in the centre of the town, and is now, instead of a dilapidated comfortless building, a most admirable hall, very neatly fitted up, well lighted, and capable of seating 750 persons. The ground floor will be used for school and class rooms. The purchase and alterations have cost 2,200*l.*, towards which 1,300*l.* have been received, leaving a deficiency of 900*l.* The trustees are Mr. Rowland Smith, M.P. for South Derby, Colonel Molden, Mr. Marcus Wright, and Mr. George Wilkins. The last-named has been the principal mover, and acts as hon. secretary. The hearts of the workers have been cheered by the conversion of not less than 100 souls during the five years of the existence of the mission. Among those who preached the reopening sermons were the Rev. J. H. Jenkins, incumbent of Hazlewood; Mr. J. W. Kirton, of Birmingham; Rev. W. R. Stevenson, Dr. Popham, of Nottingham; Rev. H. M. Mosse, of Heage; Mr. G. Kirkham, of London; Rev. H. Tarrant, of Leeds; and the Revs. W. Crosbie, W. Unsworth, T. Goadby, and J. Wileman, of Derby.

NEWTOWN, MONT.—On Wednesday, the 22nd ult., interesting services were held in the English Congregational Chapel, Newtown, Mont., in connection with the recognition of the Rev. J. P. Jones, late of Llanvaches, Mon., as pastor. At 11 a.m. a conference of ministers and members took place, the Rev. Professor Morris, of Brecon College, presiding. Mr. J. Phillips, one of the deacons, stated the object of the meeting, after which addresses upon the questions introduced were delivered by Revs. Professor Morris; H. Oliver, B.A., Newport; O. Evans, Llanbrynmair, Secretary of the Mont. Association; D. Jenkins, Newtown; R. Lumley, Bwlchyffrid; D. Jones, Llanidloes, &c., &c. At 3 p.m. the ordinance of the Lord's Supper was administered, to which not only the ministers but also the members of the other denominations were invited, some of whom availed themselves of the invitation, all the ministers of the Dissenting denominations being present. The Divine blessing was implored by Rev. J. Wesley Thomas (Wesleyan). The Rev. J. Jones, of Machynlleth, was the administrant, and addresses were delivered by Revs. Prof. Morris, D. Rowlands, B.A., Welshpool, D. Boll (Prim. Meth.), and others. This highly interesting service was brought to a close by the Rev. Mr. Reid (Wesleyan), engaging in prayer. After this service all the ministers and some friends took tea together at the Elephant and Castle Hotel. At 7 p.m. a public meeting was held. The Scriptures were read and prayer offered by Rev. J. Thomason (Baptist). Two very powerful sermons were then delivered by Professor Morris and Rev. H. Oliver, B.A., the former preaching to the minister, the latter to the church.

DALSTON.—The church worshipping in the Luxembourg Hall, Dalston, finding it necessary to erect a chapel, have procured a suitable site, and on Wednesday, last week, the memorial-stone was laid by Mr. Walter Brown, in the absence of Charles Reed, Esq., M.P., who was engaged in his duties at the House of Commons. The total cost of the chapel is to be 4,500*l.*, and the style will be Venetian Gothic. After the laying of the stone an adjournment was made to the Luxembourg Hall, where luncheon was provided. The Rev. Jesse Hobson presided. After luncheon the secretary read the financial report, from which it appeared that the total amount of money laid upon the stone was 133*l.* 14s. 3d. The Rev. A. Bird explained that the Baptist church formerly held in the Kingsland Tabernacle became too small to support a pastor, and, under those circumstances application was made to the Rev. C. H. Spurgeon to send a student. Since he had been amongst them the congregation had improved, rendering necessary the erection of a chapel; tenders had been invited, and the contract of Mr. William Brass, of Old-street, accepted, at an estimated cost of 4,500*l.* They had now about 800*l.* subscribed, with a promise of 1,000*l.* or 1,500*l.* loan; they were in hopes of having the chapel open this year, and he trusted that their friends would do all they could to raise the necessary means. The Revs. T. V. Tymms, Johnson, Pattison, B. Davies, J. T. Wigner, T. Phillips, and S. Bird (father of the

minister) were among the speakers. The secretary, Mr. Cleeve Hooper, announced that, in addition to the amount laid on the stone, there had been collected at the dinner table 31*l.* 9*s.*, while the amounts received since made a grand total of 202*l.* 14*s.* 3*d.*, and the Rev. C. H. Spurgeon had promised them 100*l.* About 3,000*l.* is required to complete the chapel, schoolrooms, and vestries.

THE BISHOP OF LONDON'S FUND.—A public meeting was held at the Mansion House on Monday, in aid of the Bishop of London's Fund. The Lord Mayor presided, and among those who took part in the proceedings were the Bishop of London, Lord Shaftesbury, Lord Harrowby, the Rev. W. Cadman, Mr. George Moore, and others. The Lord Mayor, in his opening remarks, said that one main obstacle to the success of the fund was the non-residence of many of the endowed clergy in the City of London, and another was the playing at Popery in some of the City churches. He knew it was a difficult thing to deal with that, but the wanted to see the Bishop of London and those with whom he acted go to the Legislature and ask for more power to deal with men who, while eating the bread of Protestantism, were playing the game of Popery. That should be the answer, so far as the City of London was concerned, to the Œcumenical Council. The Bishop of London, in moving a resolution to the effect that the great spiritual destitution of London which still remained unrelieved called for vigorous efforts on the part of all interested in the welfare of their poorer brethren, stated that the executive committee of the fund were receiving on an average about 40,000*l.* a year, but that was very inadequate for the great work before them. The right reverend prelate answered in some detail the matters to which the Lord Mayor had alluded as obstacles to the work, and expressed a hope that they would not be used to the detriment of the fund, feeling too painfully, as he did, how much it had lost by the substitution of himself for Bishop Tait. He urged the meeting not to forget that it was a fund for the relief of the spiritual destitution of the poor of the metropolis, large numbers of whom lived outside the City, and he admitted that the Union of Benefices Act, which was designed for the relief of such destitution beyond its walls, had practically proved unworkable. Lord Shaftesbury said it was not the buildings they wanted, but a new order of men and new methods and operations in the service of the Church. He wanted the Church to enlist the great mass of the loyalty and education of every rank and degree in its service. It must act upon an aggressive system, and take the people by storm. He should like to see a "Paul's Cross" erected in every one of the poorest districts in the metropolis, and many a bishop in lawn sleeves preaching in the open air.

MISSIONS IN MADAGASCAR.—The London Missionary Society are sending out sixteen missionaries to reinforce the existing mission of twelve agents in the island of Madagascar. Eight young men have already sailed, and the remainder will be sent out at the earliest possible period. This reinforcement is the result of the remarkable change that has taken place in the religious condition of the island, and which arose in this way. About twenty years ago ten of the sons of the Malagash nobility were brought to England and educated in Christian knowledge, and ten more were similarly educated by the missionaries at the Mauritius. They are now the governors of Madagascar, and the present Christian Queen was brought up in the home of one of the missionaries of the London Missionary Society. By their influence permeating the people the power of the priests has been overthrown, and the burning of the national gods, which has recently taken place under the Queen's authority, became possible, instead of the Queen being herself subject to the will of the priests. The act obtained the approval of the people, and shortly afterwards the personal idols belonging to two millions of people were likewise burned. What has thus happened in the progressing evangelisation of the island is regarded by the directors of the London Missionary Society as being only the precursor of a still greater work in Madagascar; and the Basileo and other tribes which have not yet been reached are beginning to solicit help at the hands of the society. One strong mission is intended to be founded 200 miles north-west of the capital, another 200 miles to the southward, and a third twenty-five or thirty miles to the east. It is interesting to note that, according to recent advices from Madagascar, a form of government and institutions are being established nearly akin to our own constitutional government, such as trial by jury. It was found that the judges in the courts were corrupt, and accepted bribes. Some of the nobles who had been forward in the movement for establishing the liberties of the people, suggested that the judges should be sent to the missionaries to be baptized, because they found that baptized men did not take bribes or tell lies. But some who were more intelligent said the missionaries were very particular as to whom they baptize, and they were afraid the judges would not be able to pass their examination. A way was got out of the difficulty by dismissing the unjust judges.—*Leeds Mercury.*

THE CONFERENCE OF CHRISTIANS IN NEW YORK.—The approaching conference will have its preliminary session in New York on the evening of Thursday, September 22, when there will be a social reunion of members and delegates in a public hall, with addresses and replies. The following are the official arrangements for the "sessions of conference":—Friday, Sept. 20.—1. Inaugural address by an American Minister. 2. Organisation of the Conference, election of officers, &c. 3. Address of welcome by the President of the Conference. 4. Reports on the present state of Protestant Christendom, introduced by delegates from different countries. Saturday, Sept. 24.—Christian Union.—1. Vital Union by Faith with Christ the Basis of Christian Union. 2. The Communion of Saints; Modes of its Promotion and Manifestation; Christian Union consistent with Denominational Distinctions. 3. The Evangelical Alliance, its Objects and Influence in Promoting Christian Union. 4. Relations, Spiritual and Ecclesiastical, between the United States of America and the British Empire. 5. Religious Relations between America and Continental Europe. Sunday, Sept. 25.—Morning, sermons by ministers from Europe in all the churches opened to the Alliance. Evening, meetings for prayer and short addresses in various churches in different languages. Monday, Sept. 26.—Christianity and its Antagonists.—1. Rationalism and Pantheism. 2. Materialism and Positivism. 3. Mormonism and Spiritualism. 4. Best Methods of counteracting Modern Infidelity. 5. Harmony of Science and Revelation. Tuesday, Sept. 27.—Theology of the Reformation.—1. Principles of the Reformation—Supremacy of the Bible—Justification by Faith—Christian Liberty. 2. Effects of the Reformation upon Modern Civilisation—Defects of Protestantism. 3. Present Aspects of Romanism—Ultramontanism—the Œcumenical Council of 1869—Temporal Power of the Papacy—Lessons to be learnt from Romanism. 4. The Training required to enable Protestant Ministers effectually to meet the Intellectual and Practical Demands of the Present Age. Wednesday, Sept. 28.—Religion and Civil Government.—1. Present state of Religious Liberty in the different Nations of Christendom. 2. Religious Aspects of Popular Education in Christian Countries. 3. Constitution and Government of the United States in its Relation to Religion. 4. Legislation for the Protection of the Lord's Day and the Suppression of Vice and Immorality. Thursday, Sept. 29.—Christian Life.—1. Personal Religion; its Aids and Hindrances. 2. Family Religion and the Relation of Children to the Christian Church—Sunday Schools. 3. Demands of Christianity upon its Professors in Commercial and Public Affairs. 4. Revivals of Religion: how to make them most Productive of Permanent Good. Christianity and the Press. Friday, Sept. 30. Foreign and Home Missions.—1. Protestant and Roman Catholic Missions compared in their Principles, Methods, and Results. 2. Protestant Missions among the Oriental Churches. 3. Missions among Civilised and Uncivilised Pagans. 4. Missions among the Jews. 5. Evangelisation of the Masses in nominally Christian Countries—Inner Missions in Germany—City Missions in England and the United States—Labours among the Freedmen in the United States. Saturday, October 1.—Christianity and Social Evils.—1. Intemperance and its Suppression. 2. Pauperism and its Remedy. 3. War and its Prevention. 4. Christian Philanthropy—Hospitals—Deaconesses' Institutions—Refuges—Ragged Schools—Prisons. Sunday, October 2.—Close of the Conference.—Morning, sermons in various churches in New York, Brooklyn, and vicinity. Evening, farewell service of the conference, with addresses and prayers in each language represented.

Correspondence.

THE GOVERNMENT EDUCATION BILL.

To the Editor of the Nonconformist.

SIR,—It is plain that Mr. Gladstone's "amendments" mean simply the abandonment of all attempts to establish, now or hereafter, a truly national system of instruction, and the fixed resolution to do nothing beyond trying, by a separate machinery, to fill up the gaps left by the present haphazard, unequal, and sectarian system. Denominationalism is to be perpetuated and extended by increased grants from the Imperial exchequer, as if the conscience of the payer of national taxes were more elastic and less sensitive than that of the payer of local rates, and as if the teaching of theology in schools to the young were less an infringement of Nonconformist principle than the teaching of theology in churches to the adult. The anomalous, vacillating, yet ever-encroaching and thoroughly despotic, *régime* of the Committee of Council, is to be confirmed and made enduring.

Instead of introducing, with whatever precautions and reserves for life interests, a new, wider, and more equitable system, which should gradually absorb the old, narrower, and much less important system, two quite discordant systems are to be carried on side by side in perpetuity, while that which ought to have been chief and dominant becomes subsidiary and subordinate. The national is to do the odd jobs, the dirty work which the denominational leaves undone. For this result the Nonconformists have themselves to thank. By their passive connivance, if not by their active co-operation, they have for twenty years and more helped to build up an organisation which is now too strong for them, and even now, when their eyes are opened to their grievous error, when they see that four-fifths of the State-aided teaching of the young is in the hands of a Church which becomes less Protestant every day, they stop far short of demanding what logic and consistency require. So long as they insist that the ordinary school teachers shall teach the Bible in school, so long will the Church party set them at defiance and put aside their remonstrances with, it may be, very bland and conciliatory phrase. There, as elsewhere, it is *only the first step that costs.* The first step involves a second, and that a third, and so on throughout the course. If the Bible be read it must be explained; if explained, it must be according to the views of the teacher, and those must be the views of the dominant sect and party who appoint and pay him. For this the use of a denominational catechism is not at all indispensable; for this the taxpayer, if not the ratepayer, must pay, whether he approve the teaching or not; whether he withdraw his own child from the teaching or not.

But with Tory aid, and Liberal half-heartedness and dissensions, Mr. Gladstone is omnipotent. That the bill will pass in its essentials I have scarcely a doubt. It will then remain only for the baffled, bewildered, and disunited Nonconformists to close their ranks, and begin very late in the day an uphill agitation of a wider scope than that which looks only to primary schools. The Church party are wise in their generation, but only in their own; not for the next or succeeding generations. Now, when it is fairly seen what Church Establishment involves, and when, especially, the battle-ground of education is shifted to Ireland, new union will bring new force, and ultimate good will arise from present evil.

I am, Sir, yours most truly,

W. B. H.

THE REVISION OF THE ENGLISH BIBLE.

To the Editor of the Nonconformist.

SIR,—Public opinion has long favoured a revision of our common English Bible, and devout students have felt its necessity. And this is not to be wondered at, seeing that there is no translation of any foreign book into our language, made more than two centuries ago, which has not been superseded by a later translation; and this, however ably the earlier rendering may have been given. Many attempts have been made by individuals to improve our English translation of the Sacred Scriptures, in whole or in part; but all such efforts have been marred, in a greater or less degree, by personal idiosyncrasies, or class tendencies. Any revision would therefore be best entrusted to a body of learned co-operators.

The proposal for a revision to be made which has recently been advocated by some bishops, and has since been commenced, though opposed, or timidly assented to by others, is a move in the right direction; but it is open to the objection that it is too exclusive in the selection of the agency employed, and too limited in its rectifications. Such a body would probably produce a work with a comparatively small number of corrections, yet such as might readily be adopted in public worship. But in order to make God's word more attractive, in fact to make it more popularly useful, it must be translated as any other book would be. The aim of the revisers should be to bring the teachings of inspiration into as close a contact as possible with the mind of the reader. Professional theologians do not feel this difficulty to its full extent; for if they came to an obscurity or falsely-translated passage, they may know its meaning, forgetting the difficulty which it may present to an unlettered person. Hence a strange conservatism in a large proportion of the clerical body, and hence the loss of time in the pulpit which is often spent in the explanation of the translation in the text to be propounded.

There are, it is conceived, three sufficient reasons for the revision of the English Bible:—

1. That since the time of the last revision on the motion of King James, the Hebrew and Greek texts have been improved.

2. That scholars have now a better acquaintance with the two sacred languages.

3. That the English tongue has undergone great changes, which have made some words improper to be used, and others have lost their original significance.

There are also, it is conceived, a few rules which should be followed to make a revision extensively useful:—

1. That the present familiar renderings should be retained as far as possible; but where certain terms have been perverted by theologians a substitute should be preferred.

2. That where the true reading of the Hebrew or Greek, or its meaning is doubtful, the second best rendering should be given in the margin.

3. That the present division into chapters and verses should be placed in the margin.

4. That the contents of the books should be redivided, according to the subject matter—a heading being given to each paragraph.

5. That marginal references should be added where they would throw light on what otherwise might be obscure.

6. That poetry should be distinguished as such, parallelism being made manifest to the eye.

7. That dialogues should be printed as such.

8. That all quotations should be distinguished as such.

9. That no supplementary words should be printed in italics.

10. That the meaning should be made intelligible to the unlearned reader, even to the sacrifice of style.

11. That each separate composition should have an introduction, stating as far as is known, or is probable, its author, its time of publication, to whom addressed, and its aim or object.

12. That as far as possible one rendering should be attached to every Hebrew or Greek word.

There can be no doubt but that a revision of the English Bible, if skilfully made on rules similar to such as we have just laid down, would be very acceptable to those who desire to *study* the sacred Scriptures, and would also command a large sale amongst the millions of English-speaking Protestants throughout the world.

To effect this object it would be necessary in the first instance, to form a small committee selected from different denominations, who should put themselves in communication with learned men of all schools and request their co-operation. Many of such would probably feel it to be an honourable and grateful labour to assist in the preparation of God's word in the most approved form for the benefit of their fellow-men and fellow-believers; whilst at the same time they would thereby be brought into closer connection with others who have been previously toiling in a common field of study. The greater the number of the co-operators, the smaller the labour of individuals.

The next step would be the appointment of a superintending committee, on whom the ultimate responsibility for the due execution of the revision would rest; and they would need the assistance of a manager and of a secretary, who would be the only paid officials.

As to the funds required for carrying out such a plan, it is conceived that they could be obtained from a respectable firm of publishers. And if the responsibility should appear to be too great, it might be lessened by a guarantee from the many friends of the plan. When the revision under King James was read a publisher advanced 3,500*l*., and received in return the profits of the publication.

That two revisions should be proceeding at the same time would be an advantage to both, for more of the public attention would thereby be directed towards the work. And nothing is more needed in the present crisis of the progress of the kingdom of heaven than that men's minds should become better acquainted with the truth of revelation as distinct from the speculations of theology.

H. T.

THE INDIAN REFORMER AND INDIAN MISSIONS.

To the Editor of the Nonconformist.

SIR,—It is in no illiberal, narrow-minded spirit that I wish to advert to the hearty welcome Baboo Keshub Chunder Sen is receiving in this country; still, having listened to an address he delivered in Nottingham lately, I cannot allow certain statements he then made, and certain facts connected with mission work in India which he ignored, to pass, without endeavouring to correct wrong impressions which such addresses are calculated to produce.

The distinguished reformer is now receiving invitations to visit the principal towns in the provinces. Wherever he goes he meets with an enthusiastic welcome, many of our ministers are ready to admit him to their pulpits; the enunciation of his gospel for India's regeneration is hailed by crowded audiences of professing Christians with loud applause; the friends of Christian missions vie with each other in manifesting their sympathy with him, and unite together and with the Unitarians to do him honour, and it is with fear and trembling we anticipate the result.

The idea is too prevalent at present that the grand old Gospel is effete—that if India and the world is to be regenerated, "another Gospel" must be substituted for that which our Lord and Master commissioned us to preach. Such a notion, to gain popularity, needs not, alas! the advocacy of an eloquent Asiatic, nor the enthusiastic cheering of great gatherings of professing Christians.

There are those in this country, aye, even among the friends and supporters of Christian missions, who believe that education and the introduction of Western science and literature will prove the one only panacea for India's misery and degradation. This was the burden of Keshub Chunder Sen's address at Nottingham. The omission of *any reference whatever* to the work of the Christian Church in India was very remarkable. Much was put down to the credit of the British Government, and much to the credit of Brahmo Somaj, but the results of missionary enterprise in India *he entirely ignored.*

Baboo Keshub Chunder Sen may be welcomed by our ministers, and in his addresses throughout the country he may ignore the results and influence of Christian missions in his native land; he may be loudly applauded when he states that "English schools and colleges" (and he refers to the Government schools in which secular teaching only is allowed) "are the most powerful missionaries working in India"; he may carry along with him the sympathy of his crowded and enthusiastic audience when he says that "in order to restore the social and moral condition of my country, in order to convert the nation to truth, to destroy idol-worship, overthrow caste, and remove social corruption, what India needs is English education, colleges, and schools"; he may refuse to admit that the purer morality he teaches, that the comparative enlightenment of the Brahmo Somaj, is the result of missionary work; still the fact remains—and I challenge the eloquent reformer to gainsay it—that Christianity—the teaching and preaching of the glorious Gospel of our blessed God—that, in other words, Christian missions have been and still are the leaven that is leavening the mass, the antidote to India's misery and degradation, the purifier of her social corruption.

British legislation and the introduction of Western science and literature have done much for India, but Christian influence and Christian effort have done more, and had it not been for the sustained zeal and enthusiasm of the Church of Christ, the old evils of India had yet remained.

We gratefully recognise education, science, and art as the handmaids of religion, but we give the glory to our Triune God and adore Him for the glorious triumphs of His grace.

Any and all the reforms which Keshub Chunder Sen or his sect may take to themselves the credit of inaugurating, or that they may contemplate, have already *been* accomplished wherever in India Christian missions have been established.

As the direct result of our missionary operations in India, upwards of 200,000 have been gathered out of heathenism. Among this large community caste distinctions are entirely abolished. Female education is successfully carried on; the standard of morality is rising higher and higher, marriage is never sanctioned till the parties are of mature age, the remarriage of widows is common, so much so, that for every instance Baboo Keshub Chunder Sen can adduce as the result of the reformation begun by his sect, I venture to say that I could adduce ten such marriages among members of the Christian community living within a radius of thirty miles of my home station in India. Shortly before I left, one of my agents, a Brahmin convert, not only married a widow, but chose for his wife a Christian widow belonging to one of the lowest castes.

Then, again, while listening to the distinguished lecturer urging British Christians to allow the religious spirit of Hindoo nationality to go forth unfettered by foreign innovations, not to make the Hindoo people Trinitarians or Unitarians, Wesleyans or Congregationalists, Broad Church or Low Church, it seemed to me that he succeeded in getting his audience to infer that we, as Christian missionaries, did our best to introduce and to establish in India the various "isms" which so divide the Church of Christ here. Such, I rejoice to say, is not the case. In India we know nothing of denominationalism. The fundamental principle of one of the most influential societies carrying on work in India is as follows:—"It is declared to be a fundamental principle of the London Missionary Society that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order or Government (about which there may be difference of opinion among serious persons), but the 'Glorious Gospel of the blessed God' to the heathen, and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them to assume for themselves such form of Church Government as to them shall appear most agreeable to the word of God."

This principle is invariably recognised and acted upon. Church missionaries co-operate with Independents. They preach in our pulpits, we in theirs; Presbyterians and Wesleyans, Congregationalists and Episcopalians, work there hand in hand; we have there neither time nor inclination to proselytise; sectarianism is sunk so that all who love the Lord Jesus Christ may unite together in the great work of evangelisation.

One word more. Educated India is showing a strong tendency to entrench herself within the stronghold of Theism, and Theists in India are our most bitter opponents; and further, in the words of the Rev. Alex. Maclaren, uttered in Surrey Chapel on the 12th of May, "Hearts that were once full of sympathy with the great purpose for which Christ died are growing cold to the work of preaching the Gospel to the heathen, because they are growing to doubt whether, after all, there is any Gospel at all. This icy breath, dear brethren, is blowing over our churches and over our hearts, and wherever it reaches, there labour for Jesus languishes, and we recoil baffled with unavailing exoreisms dying in our throats, and the rod of our power broken in our hands."

As it regards the Church at home as well as abroad, with no little alarm we watch the result of the sympathy manifested with, and the reception given to, the leader of the Theistic movement in India by the friends of Christian missions in this country. It may, perhaps, be judged by some a small matter, but "the iceberg chills the summer air for leagues around, and makes the sailors shiver long before they see its barren peaks."

We venture to offer this word of warning to Christian ministers especially—a warning which, I doubt not, will ere long be re-echoed from India.

Yours faithfully,
JOHN LOWE,
Medical Missionary, L.M.S.

London, July 5, 1870.

A NOVEL PULPIT.—Chicago has a new church—the First Congregational—which has just been finished at a cost of 180,000 dollars. A peculiarity of this church is that the reading desk, or pulpit, is provided with a copper speaking-trumpet, which is connected with eleven pews, where, with rubber hose and cup attached, the deaf may enjoy a sermon as well as those not so unfortunate.—*Boston Advertiser.*

Colleges and Schools.

ROTHERHAM INDEPENDENT COLLEGE.

The annual meeting of the subscribers of the Rotherham Independent College was held in the library of the college on Wednesday. The Rev. Robert Balgarnie, of Scarborough, gave a long and eloquent address to the students. At the after lunch meeting, the Rev. James Parsons, of York, presided, and the Rev. Dr. Falding read the annual report, in which the committee for preparing a scheme for a new college building reported that they had obtained eight and a half acres of elevated ground in Moorgate, at a convenient distance from the town, in a pleasant neighbourhood, and free from smoke. It has been purchased from the trustees of the late Messrs. Badger and Badger-Eastwood at a cost of 3,200*l*. The committee had had a series of plans prepared with a view to secure the most convenient and ample accommodation, with a strict regard to economy, by Messrs. Habershon and Pite, architects. The committee are desirous to submit them to the examination and criticism of the constituents. The committee are prepared to take the speediest and most decisive action which the liberality of their constituents will warrant; but no debt must be contracted, and therefore the whole of the required outlay must be definitely promised before a commencement can be made. The report alluded to the erection of the present college seventy-five years ago, by Mr. Joshua Walker, and to the fact that since its erection 300 ministers had been trained for the service, many of whom were still alive. Very few of the students trained in Rotherham College had abandoned the ministry for a secular calling. Although some had joined other denominations, none had departed from evangelical doctrines. The report was adopted, and Dr. Falding mentioned that the building committee had already in hand about 7,000*l*. The estimated cost of the new college, if the plans as now prepared were carried out, was 22,000*l*., but if they could get 17,000*l*., the committee would be perfectly satisfied, as that was all they intended to expend. The announcement was received with loud applause.

LANCASHIRE INDEPENDENT COLLEGE.

The annual meeting of this institution was held on Thursday, in the lecture hall of the college, at Withington; Mr. H. Lee presiding. There was a very large attendance. After a hymn had been sung, and the Rev. J. A. Macfadyen had offered prayer, the examiners' reports—namely, those of the Rev. T. Green, in theology and Church history; the Rev. A. Thomson, in Hebrew; Mr. T. D. Hall, in the Greek Testament; the Rev. Dr. Mellor, in mental philosophy; and the Rev. R. C. Jessop, in mathematics—were presented. They were, on the whole, highly satisfactory. Several of the examiners expressed regret that a rule of the college prevented the names of students who had distinguished themselves from being announced. Professor Scott read a report from Owens College, which was to the effect that twenty students from the institution at Withington had attended that college during the past session, of whom twelve had received prizes or certificates in one or more branches of study. On the motion of Professor Scott, seconded by the Rev. E. Hassan, a vote of thanks was awarded to the examiners. The Rev. T. Green acknowledged the compliment. The Rev. A. Maclaren (Baptist) delivered an earnest and eloquent address to the students. The Rev. Dr. Halley, in moving a vote of thanks to the Rev. A. Maclaren for his address, said it was a happy circumstance that Christians of different denominations, but still holding the same great leading principles, should mingle together on an occasion like that. If they were to cast upon the world the pure light of Christianity, it must be, not by keeping their several peculiarities obvious before men, but by mingling and blending together in Christ's work. The motion was seconded by Mr. Hugh Mason, and passed. The Rev. A. Maclaren briefly acknowledged the compliment; and the proceedings closed with a vote of thanks being passed to the chairman on the motion of Mr. Joseph Thompson, seconded by the Rev. H. W. Parkinson. Luncheon was served in the dining hall at the conclusion of the meeting, at which addresses, chiefly of a congratulatory character, were delivered by Professors Scott, Rogers, and Newth, and the Rev. Dr. Halley.

Parliamentary Intelligence.

HOUSE OF LORDS.

On Thursday the business which occupied their Lordships was unimportant.

THE JUDICIAL COMMITTEE.

On Friday Lord WESTBURY called attention to the state of the appellate business of the Judicial Committee of the Privy Council, which he characterised as a national disgrace. Premising that this final tribunal formed a great bond of union between the mother country and the colonies, by which latter it was greatly appreciated, he stated that 370 appeals were now waiting to be heard, of which 267 were from India, while in Bengal alone 150 additional appeals were in preparation. The result was that causes were hung up for four years. He recommended that new judges should be added to the Privy Council, and sketched out a plan for dividing the Judicial Committee into two sections, one of which should deal exclusively with Indian

appeals. Both sections, moreover, ought to sit whenever the other courts were sitting.

The LORD CHANCELLOR hoped in a few days to bring in a bill which would add to the judicial strength of the Privy Council, and divide it into two sections, which might sit at the same period. After explaining the constitution of the present Judicial Committee, he said that it had recently lost the attendance of one or two retired English judges, and that the Executive had already availed itself of the power conferred by the Act to appoint two members of the Judicial Committee by sign manual. He proposed by the bill to give Her Majesty the power of appointing any English or colonial judges as members, and likewise to appoint members of the Bar who, like the late Lord Kingsdown, had never filled judicial offices. After pointing out certain sources of delay in India which it would be necessary to remove, he passed to the appointment just made of a Lord Justice of Appeal in Chancery, and explained the reasons which had induced him to abstain from filling up the vacancy while the High Court of Justice Bill was before Parliament. Notwithstanding the recent illness of Lord Justice Giffard, the appeals waiting for hearing were now only forty-six, the oldest only dating from March in the present year. Then, reverting to the subject of Indian appeals, he said that the existing state of things, although discreditable, was not alarming, and trusted that the Government would shortly be able to constitute an effective tribunal for Indian and other appeals.

After some remarks from Lord ROMILLY and Lord HALIFAX, Lord CAIRNS said that if there was any court of appeal to which the people of England resorted, and in which there were 350 causes unheard, public opinion would sweep away any Government which failed to redress the grievance. At the present moment there was practically no appeal from the Indian courts. With regard to the proposed division of the Judicial Committee, he preferred one strong body to two weak ones, and doubted whether there was a sufficiently large bar for two courts.

Lord WESTBURY, on the LORD CHANCELLOR'S promise to lay a bill on the table in the course of a few days, withdrew his motion for an address to the Crown.

ECCLESIASTICAL TITLES REPEAL BILL.

In committee on this bill, Lord CAIRNS admitted that, in consequence of the Irish Church Bill, some legislation was necessary; but thought that the bill ought to assert those general principles of the law which were contained in the preamble and provisions of the Act now sought to be repealed. He moved an amendment to Clause 1, which Lord KIMBERLEY accepted with a verbal modification, and the bill passed through committee.

Lord SPENCER, replying to the Duke of Buckingham, explained the nature of the recent disturbances in the City of Cork, and read a telegram stating that the excitement had subsided, and that the force of military and police was quite sufficient to maintain order.

Their Lordships adjourned at seven o'clock.

On Monday the LORD CHANCELLOR stated that it was desirable to proceed with the Prayer-book Lectionary Bill, and he proposed to move the second reading on Thursday.

THE RED RIVER.

Lord CLANRICARDE, in moving for correspondence relative to the Red River rebellion, entered into the circumstances, and asked for explanations. Lord GRANVILLE, while declining to enter into the policy of transferring the Red River settlement to the Dominion Government, explained that the military expedition had not gone to conquer rebellion, but to assist in the peaceful transfer of the province from the Hudson's Bay Company to the Dominion. Without defending all the acts of the Dominion Government previous to the insurrection, they had, he thought, since acted with singular judgment, caution, and deliberation, and in perfect accordance, moreover, with the Imperial Government. Lord CARNARVON expressed his satisfaction that the Government had made the affair an Imperial question by sending troops to the Red River.

ECCLESIASTICAL BILLS.

The Duke of MARLBOROUGH moved the second reading of the Benefices Bill, which renders illegal the sale of the next presentation to an advowson. He admitted that the bill interfered with the rights of property, but contended that this was justified by the injury and discredit inflicted upon the Church by the traffic carried on under the present law. Lord CAMOYS pointed out that Roman Catholics were now unable to present to any livings of which they were owners, and the present bill would amount to a confiscation of their property. A discussion ensued, in which the Archbishop of YORK and the Bishop of WINCHESTER supported the bill, while Lord CAIRNS and Lord SALISBURY had great doubts as to so serious an interference with the rights of property. Eventually the bill was read a second time, on the understanding that the discussion of its principle should be reserved until the committee.

On the report of amendments to the Benefices Resignation Bill, the Bishop of WINCHESTER said it had been drawn up by the clergy as represented in the Lower House of Convocation. He moved a clause to meet the case of lunatic clergymen, which was agreed to.

The Sequestration Bill was read a third time. On the motion that it do pass, the Bishop of WINCHESTER expressed his extreme regret that, in consequence of the opposition of Lord Cairns, he saw no chance of passing the bill in its original shape. He was now obliged to accept only an instalment of the principle that benefices existed for the benefit of the parishioners and not of the clergyman. He moved amendments striking out the clauses dealing with the deprivation of the benefice in case of bankruptcy, but giving the Bishop the power, in cases of sequestration, to appoint the necessary number of curates, with suitable salaries to be paid out of the funds otherwise available for the payment of the creditors. Lord CAIRNS defended the part he had taken in amending the bill, which then passed.

The Medical Act (1858) Amendment Bill passed a stage, after a discussion in which Lords Lichfield, De Grey, and Salisbury took part.

The Married Women's Property Bill was referred to a select committee.

The report of amendments on the Ecclesiastical Titles Act Repeal Bill was agreed to, after a few observations from the Duke of NORFOLK by way of protest against the amendments introduced in committee, and the House adjourned at half past seven o'clock.

HOUSE OF COMMONS.

The greater part of Wednesday's sitting was taken up with the consideration in committee of the Insurance Companies Bill, the clauses of which were, with some not unimportant amendments, ultimately agreed to.

SALE OF LIQUORS ON SUNDAY BILL.

Mr. RYLANDS, in moving the second reading of this bill, expressed his disappointment that the Government had not taken up this question. He believed there was a strong feeling out of doors in favour of the bill. A canvass had been made in several towns to ascertain the state of public opinion on this question, and of the number canvassed 350,000 heads of families expressed themselves in favour of the closing on Sundays against 35,000 who were against the measure, and 37,000 who declined to express an opinion. If this measure were adopted the class principally benefited would be the working men. The crimes arising out of drink were in a very large proportion the consequence of drinking on the Sunday, and the police returns showed a much greater number of persons apprehended for drunkenness on the Sunday than any other day.

Mr. BIRLEY seconded the motion. Sunday drinking was a plague spot in the life of our labouring classes. How was it that on the Monday, the day after the day of rest, the working classes had more difficulty in getting to work than on any other day of the week? And how was it that there was more vice on the Sunday than on any other day? It was because of the drinking habits of the working classes on the Sunday. It was the duty of the House to prevent this drunkenness if possible, and that could be done by legislation. They had the experience of the Wilson-Patten Act. That Act was in existence ten months, but while it was in operation the returns showed a great diminution in drunkenness.

Mr. Alderman LAWRENCE gave the supporters of the bill credit for their desire to prevent drunkenness, but thought they were committing a great mistake in bringing forward this bill. In 1854 Mr. Wilson-Patten's Act was passed, which limited the opening of the public-houses on Sundays from one to half-past two, and from six to ten in the evening. There was great discontent in consequence of the passing of that Act, and it was repealed in ten months, and the Act of 1855 was passed, which provided that the houses should be closed till one on the Sunday, and again between three and five, from which latter hour they were to be open till eleven at night. That Act had worked well. This bill was of so sweeping a nature that it would be impossible for any Government to carry it out.

The hon. member was proceeding with his argument at a quarter to six o'clock when, by the rules of the House, the debate was adjourned.

Mr. Morley's Absconding Debtors Bill was read a second time, and some other measures were forwarded a stage. The House adjourned at six o'clock.

THE ELEMENTARY EDUCATION BILL.

On Thursday the House proceeded with the committee on the Education Bill, resuming the consideration of Clause 9, which settles the mode of giving notice to a district of the insufficiency of its school accommodation. Mr. CORRANCE wished to insert a provision for taking a poll for or against the establishment of a school board, but he met with no support, and did not press his amendment. At the end of the clause, after a short conversation raised by Mr. CAWLEY and Mr. KAY SHUTTLEWORTH, Mr. W. E. FORSTER agreed to substitute, for the obligation on the districts to provide school accommodation "forthwith," a requirement that it shall be furnished within a period limited in the notice of the Education Board and not exceeding six months. This partial restoration of the "year of grace" was objected to strongly by Mr. V. HARCOURT and others; but they did not press their opposition to a division.

In Clause 10, which prescribes the steps to be taken by the Education Board to form school boards, Mr. FORSTER, carrying out a pledge given to Mr. Walter, moved an addition to the clause, enabling them to be formed on application from the electors, and where the Education Department is satisfied that the managers are unable or unwilling to maintain the existing schools. Mr. SAMUELSON desired to give the power of calling for the creation of a school board to not less than twenty inhabitant householders; but on a division the House refused to sanction this alteration by 249 to 63, and the clause as amended was agreed to.

The next amendment which gave rise to any discussion was on Clause 14, which relates to the management of schools by the school boards. It was moved by Sir STAFFORD NORTHCOTE, with the view of striking out the prohibition against teaching distinctive religious catechisms or formularies. This prohibition, Sir Stafford insisted, violated the original principle of the bill—perfect freedom of religious teaching, combined with perfect freedom of withdrawal. He denied that the clause would lead to peace, for its vagueness and the impossibility of defining a formulary would lead to constant difficulty and differences in the every-day operation of bill. Mr. PEASE argued in favour of the clause as the true practical solution, maintaining that religious instruction could be imparted without sectarianism.

Lord J. MANNERS supported the clause, as more conducive to perfect freedom. Mr. W. E. FORSTER maintained that the alteration made by the adoption of Mr. Cowper-Temple's amendment would bring the bill into operation at a much earlier period. In the face of the reluctance expressed by those who would constitute the local boards to undertake the duty, it was impossible to throw the discretion as to religious teaching on them. Neither was it possible, in the present state of public opinion, to resort to secular teaching. This, therefore, was the only practicable course, and he saw no difficulty in giving a religious teaching which should be entirely unsectarian. Mr. BERESFORD HOPE declared that the clause carried with it perpetual dilemma and deadlock, while Mr. DIXON, for himself and his friends, declined to be responsible in any way for the clause.

Mr. GLADSTONE admitted that there was much logical force in Sir Stafford Northcote's amendment, but the clause as it stood now offered a more certain prospect of speedily settling the religious difficulty on a satisfactory basis. And at this period of the session, and with so many other proposals of a cognate character on the paper, the Government felt bound to adhere to the clause. It gave every security against proselytism, it fell in with the views of the local bodies, and at the same time it provided a religious teaching which would not degenerate into mere formalism.

We could adopt no other scheme without issuing a proclamation of war between parties in this House, between this House and the other House of Parliament, and between parties in the country. (Hear, hear.) We have now a fair prospect of leading to a conclusion, satisfactory to reasonable men, the great question opened by this bill, and to depart from the position we now hold, as far as essential and substantial conditions are concerned, would not only involve us in difficulties of argument, but would compromise the interests of this great question, destroy the hope of its early and satisfactory settlement, and plunge us into an unprofitable, and, for all we know, an interminable conflict. (Hear, hear.) That is a responsibility too great for us to accept. (Hear, hear.) We have found it due to acknowledge the concessions made from the other side of the House, and it must likewise be admitted that the concession is a large one which allows of the exclusion of those formularies and the catechism with which the Reformed Church had worked for 300 years for the instruction of youth. I cannot join in making a further concession, which a sense of equity forbids, and with respect to which expediency and policy are equally imperative; for it is important that we should endeavour to pass a measure of this kind in such a shape as that, when passed, it should command the greatest amount of concurrence and approval, and afford the greatest promise of contentment and of general acceptance in the country. (Cheers.)

In supporting the amendment, Mr. DISRAELI avowed himself in favour of religious formularies and restraints, which had, he thought, saved the country from grave perils in times past. In his opinion the original course proposed by the Government was preferable to that which seemed to have been dictated by the Town Council of Manchester.

It is impossible for us not to believe, knowing that the schoolmasters are men of great ability and animated by all the convictions and passions of human nature, that they must produce great local influence which will also be varying. You will have formularies, but they will be different in different places, and you will have the formulary of Bradford, the articles of Manchester, and the creed of Liverpool or Birmingham. (Cheers and laughter.) I ask, what is the reason of this change? . . . Formularies are not confined to the Church of England; and this question of giving the managers of a school the right, if the majority decide, to use a religious formulary is not an attempt to obtain a privilege merely for the enjoyment of the Church of England. I know a case myself, which has happened within my own experience, very recently indeed. A lady of very high degree, a very sound Churchwoman, distinguished for the schools she has established, and her admirable management of them, has met the religious difficulty in her school by introducing Dr. Watts' catechism referred to in the debate the other evening. Dr. Watts was a man of learning, religion, and morality. What would have been the consternation of "the little busy bee"—(laughter)—if he could have understood that the House of Commons of 1870 would be distinguishing itself by its spirit of progress and philosophy, and absolutely passing a law that his catechism should not be used in a school? ("Hear, hear," and a laugh.) That is a position in which we ought not to place ourselves. I believe the line Government took originally was the right one. I don't think that under any circumstances it would have led to more dissension than would be the necessary consequence of the course we must now follow, because to restrict the action of schoolmasters would be most vain, idle, and impolitic. And, that being the case, I trust the committee will believe that in supporting the amendment of my right hon. friend—if he should ask the opinion of the committee upon it—we are not acting in a manner inconsistent with the spirit of religious liberty. (Cheers.)

The committee divided, and the numbers were—

For the amendment	95
Against	252
Majority	—157

Sir J. PAKINGTON next moved an amendment requiring that the Holy Scriptures shall form part of the daily reading and teaching; but it was pointed out by Mr. FORSTER and Mr. COLLINS that it would prevent the establishment of secular schools, and therefore would violate the principle of freedom on which the bill was founded. Mr. HARDY also took the same view; but Sir JOHN insisted on going to a division, and was beaten by 250 to 81.

Some half-dozen or more amendments relating to the religious difficulty were all withdrawn in favour of a proposal made by Mr. JACOB BRIGHT, that in any school in which the Bible is read and taught the teaching shall not be used or directed for or against the distinctive tenets of any religious denomination. The hon. member for Manchester in moving his amendment said it was quite clear from the discussions in that House and in the country that there was a strong feeling against excluding the Bible from the schools, and against refusing some reasonable degree of latitude in the way of explanation of the Bible, but the wish was quite as strong that the Bible should not be made in the schools a text book for theological and sectarian teaching. Notwithstanding this, however, there was in the bill as it stood at present ample scope for teaching such as he deprecated. He contended that there was a practicable middle path such as he had indicated in his motion, and further that nine-tenths of the hon. members on the Liberal side of the House would vote in its favour but for the Government pressure brought to bear upon them. (Hear, hear.) If they were to exclude from the teaching everything of a sectarian character there would still remain all that was necessary to impress the minds of children with reverence for sacred things, and to give them a broad and simple faith on which to rest. To pass his or some similar amendment would be to enact an equal law, which was all the country demanded, and which neither school boards nor schoolmasters, in whom he had great confidence, would wish or dare to evade. To adopt a phrase used early in the evening by the Prime Minister, he admitted that his proposition was based not so much upon considerations of logical consistency as upon a desire to meet the wants and feelings of the country.

The amendment was objected to by Sir ROUNDELL PALMER, who maintained that it would prevent all real and effective religious teaching, and would lead to mere secularism. The exclusion of religious formularies would remind the teacher that he was not to constitute himself the organ of any particular denomination, though at liberty to teach freely and without fetters. This knowledge on his part constituted as efficient a security as could well be required; but there was the further safeguard that, the children being of a very tender age, all attempts to indoctrinate them with distinctive religious tenets must necessarily fail. (Hear, hear.) All, therefore, who desired the reality and substance of religious teaching should not make themselves parties to a proposition like that before the House, which, promising what it could not perform, would only lead, in the long run, to the ascendancy of denominationalism. (Hear, hear.)

Mr. WHITBREAD, in supporting the amendment, warned the Government against the danger of defeating it by threats to drop the bill if it were carried. In the course of his speech the hon. member said, the Prime Minister had declared it to be impossible for the schoolmaster to teach unless he inculcated the doctrines in which he himself had been brought up.

Mr. GLADSTONE: I did not say so.

Mr. WHITBREAD would be sorry to misrepresent the right hon. gentleman, but did not think he had done so.

Mr. GLADSTONE: Yes, distinctly.

Mr. WHITBREAD said the impression left upon his mind by the speech of the right hon. gentleman had certainly been that it would be impossible for the teacher, if he were an honest man, to avoid from time to time violating a rule of this sort if it were laid down. (Hear.) What must be the effect of that? Why, that the teaching would practically shut out the children from the advantages of the school. (Hear, hear.) Outside the House he knew that suggestions had been tendered to members, to the effect that if they were unable to carry some motion of the kind now submitted, it would be better to throw out the bill altogether. That was violent and reckless advice. It would be quite easy for a small number of members, by misusing the forms of the House, to bring about the loss of the bill for this year; but that would be contrary to the desire of the majority of the House, who wished above all things to make a start for the benefit of the uneducated children this year. The building of the schools and setting the machinery in motion would take a long time, and it would be quite easy to make alterations in the scheme in future years. So strong was the appeal of the many thousands of children to him that, whether the vote was with him or against him, he would do his utmost, by perfect abstinence from speaking, to secure the speedy passage of the bill. He intended voting on that side which seemed to give the most hope of settling this difficult question in the way most consonant with the principles of religious equality.

Mr. COWPER-TEMPLE objected to the amendment because it would protract and increase the controversy between sects, by directing local boards, parents, and the public generally to those points which constitute the difference between denominations. The exclusion of catechisms and formularies did not do this, because it simply amounted to the exclusion of lesson books which bore upon their title-page plain indications of their origin. The test was clear in this case, but in the case proposed by the hon. member for Manchester no definite test could be applied; everybody concerned would be incited to dispute on the subject.

Sir G. GREY had hitherto refrained from taking part in the debate for fear of risking the passage of the bill, imperfect though it might prove to be; but he would not now shrink from avowing his entire sympathy with those who desired to secure that the religious instruction given in rate-supported schools should be unsectarian. The House, in accordance with the opinion of the country, had decided that religion should not be separated from secular instruction and left to voluntary agents. The Government had taken care not to interfere with existing denominational schools except to secure religious freedom to those children who were not members of the Church with which the school was connected; the case of rate-aided schools was, however, difficult to deal with. It was a defect in the original bill that it did not provide any adequate security against their becoming as denominational as the voluntary schools. He knew it was difficult to define matters of this kind in an Act of Parliament, but he did not agree with his right hon. friend below him that a truly religious schoolmaster could not teach religion without letting his pupils know there were different denominations—(Hear, hear)—and if the intention of Parliament were made clear, as he desired it should be, it would be easy for a schoolmaster to conform to it, and teach religion in an unsectarian spirit; nor did he think, if the intention of Parliament were made clear, that either the schoolmasters or managers would set to work to defeat that intention, notwithstanding it would be impossible to frame an indictment against them.

Dr. PLAYFAIR opposed the amendment—first, because he believed it could not be enforced; secondly, because if an attempt were made to enforce it, there would be a very objectionable connection between the State and the religious instruction given in the schools; and, thirdly, because it would open traps for the teachers and diminish the effectiveness of the schools. (Hear, hear.)

Mr. W. E. FORSTER said the hon. member for Bedford had very truly stated that this question did not much affect the children. Indeed, he did not believe that if the member for Manchester's amendment were carried it would make any perceptible difference in the teaching. Unless a system of secular education were established by Parliament it mattered little how the clause were worded, because, whatever its precise terms might be, undenominational religious teaching would be given to the children. Such was the kind of religious instruction given generally at the present moment, even in denominational schools; but if this question did not affect the children it certainly affected the masters. The more conscientious a master was the more difficult would be his position in the event of the words proposed being adopted. If he were let alone he would not be inclined to impart sectarian instruction to the children, but if he were ordered not to do so, he would feel himself to be in chains from morning to night, and would be constantly asking himself whether he was not directing his teaching against the distinctive tenets of some creed. (No, no.)

Mr. HINDE PALMER rose to address the committee, but in consequence of the loud cries of "Divide!" was compelled to relinquish the attempt.

Mr. GLADSTONE objected that the amendment would virtually set up a new kind of State religion, to which it could not give practical application without descending into the thorniest fields of controversy. Such was to be the slipperyness and ambiguity of the language that an indictment could not be framed against those who broke the law. If an indictment were preferred against a schoolmaster every judge would say that Parliament had used languge which was unintelligible, and that those who made unintelligible laws must expect to see them disobeyed. (Hear, hear.) The right hon. gentleman continued:—

We have in this country a society which aims at undenominational and unsectarian education. We have the British and Foreign School Society, who have for years sought this object, and which has chosen the very path which the Government are now proposing to the committee, without the slightest attempt at adopting the course advocated by my hon. friend, which for a voluntary society would be comparatively easy, because a voluntary society is elastic and can adopt any measure which it may deem requisite for the purpose of giving effect to the principles which it desires to carry out. We have succeeded by the proposal which we have made in disarming much hostility. I see hon. gentlemen opposite, who have admitted, in terms more or less correct, that our concessions were well adapted to secure the general settlement of this question. On that ground we have chosen to take our stand, because, although it may not be conformable to the precise predilections of some gentlemen on this side of the House, yet it is our firm conviction that it is the only plan which, under the present circumstances of the country, promises to lead this undertaking to a happy conclusion. Let me reason with my hon. friend for a moment, in whose every word I cordially agree, so far as his reference to threats on the part of the Government is concerned. Does my hon. friend think the language which he used on that point is entirely worthy of him? Has there in reality been anything imperious, hasty, or dictatorial in the conduct of the Government? (Hear, hear.) Have we shown an obstinate disposition in this matter? But is it not, after all, the duty of a Government to have an opinion, although I am far from contending that it is the duty to adhere inflexibly to all its proposals and to insist on carrying them through in the shape in which they were first introduced. A Government is not deprived of opportunities of reconsideration. It is bound to pay attention to the opinions of all the members of this House, especially to the opinions of those whose confidence it has the honour to possess. It is, however, the duty of a Government, when it is fully supplied with information, and has had the advantage of time for reflection, to arrive at convictions deliberately, and, when it has arrived at them, to abide by them. Nor would my hon. friend, I am sure, think it was compatible with our duty, when we had arrived at certain convictions on a question of this kind, to have concealed them from the House. We have endeavoured to frame our plan fairly and equitably, having regard to the circumstances for which we were called on to provide. I am sure the committee will not be of opinion that, having come to a deliberate conclusion, we should from day to day have wavered from point to point, the creatures of every passing impression. Let us, then, banish from our minds all idea of threats or menaces, and I for one feel the utmost confidence that the verdict of Parliament will ratify our conclusions, and the strongest hope that when that ratification shall have been given this measure will receive the sanction of the country. (Cheers.)

The committee divided, and the numbers were:—

For the amendment	130
Against it	251
Majority against	—121

The amendment was therefore lost. Clause 14 was then agreed to, and the further progress of the Bill was adjourned.

The House adjourned at five minutes to two o'clock.

On Friday the House met at two o'clock.

Mr. H. RICHARD presented a petition from the Committee of the Congregational Union of England and Wales, representing between two and three thousand Congregational churches, objecting to the liberty given to teachers under the Education Bill to give sectarian teaching, and to the increase of grants to denominational schools, and praying that the bill may be so amended as to prohibit sectarian teaching and prevent the extension of the denominational system.

ELEMENTARY EDUCATION BILL.

The House then went into committee on this bill, resuming the consideration of it at Clause 15.

Clauses 15 and 16 having been agreed to with some verbal amendments,

On Clause 17, relating to school fees, Mr. DIXON moved an amendment, that children should be "admitted free of payment." The hon. member said he did not expect much support for his proposal then—(Hear, hear)—but he believed that before long the wisdom of it would be generally recognised and it would be carried out. He assumed that education would in future be compulsory, especially in large towns, and what would be the effect of that if the clause under consideration were adopted? He did not think the Government could be at all aware of the number of children for whom free admission would be claimed. Some time ago the Birmingham Education Aid Society distributed free orders to all children whose parents, without being in the receipt of parish relief, had so small an income as to be below the condition of paupers in the workhouse. Six thousand orders were distributed within a few months, and it was ascertained that there were about two thousand children whose parents were actually in the receipt of outdoor relief, making a total of 8,000. In the State of New York the system of free admission and the system of school fees had been tried simultaneously, and the result was that in districts where parents had been called upon to pay a certain proportion of the cost of schooling there had been great dissatisfaction, and that, after considerable inquiry on the subject, education had been made entirely free. Lord R. MONTAGU was convinced that the proposal of the hon. member for Birmingham was one which would not be acceptable to the working classes throughout the country. (Hear, hear.) The effect of giving education gratuitously would be to degrade it in the eyes of the well-to-do artisan. Mr. E. POTTER supported the amendment. The great difficulty hitherto experienced had been to fill the schools. He was, therefore, an advocate of compulsion; but they could not very well say to a man that they would make him send his child to school, and at the same time charge him for it. (Hear, hear.)

Mr. FORSTER remarked that there was a fallacy underlying the argument of his hon. friend the member for Birmingham, when he stated that if the education was paid for out of the taxes, the parents would still pay the whole cost of the education of their children. In this matter they ought strictly to abide by facts; and he was convinced that when they had taken into account the other charges to which working men were liable it would be found that they contributed a very small proportion indeed of the cost of the education. (Hear, hear.) One word as to the principle upon which the Government had made the proposition as it stood. The opinion of the Government was that it would be a very dangerous thing for them to begin, at any rate, with establishing the principle that they took upon themselves, as the State, the burden of the education of the children of any portion of the population. (Hear, hear.)

Mr. AUBERON HERBERT believed the proposal of the hon. member would raise the standard of education, and was sure that none who had stood in an American free school and noticed how children of all classes mingled in them would speak of the system with disrespect. As for the cost, there was not the

least need to trouble the Chancellor of the Exchequer or the ratepayers when the country could command the hundreds of thousands of pounds which swelled the revenues of our great Universities. The yearly revenue of Oxford was 300,000*l.*; of Cambridge he could not speak so precisely; and, besides this, the country had various charitable endowments at its disposal, and another large fund which in the hands of the Church was not fulfilling the wants and wishes of the people.

Sir H. SELWIN-IBBETSON said the hon. member's statement as to the manner in which children of different social stations attended the free schools of America did not agree with the reports of other hon. members.

Mr. MIALL stated that the proposal of the hon. member for Birmingham would cast the expense of educating the children of the poorer classes upon those who chose to bear the expense of educating their own children; and this double burden would fall upon all those of the labouring classes who preferred to send their children to schools where fees were paid in preference to free schools. This would create a feeling of injustice, and on that account he was obliged to vote against the amendment. As a member of the Duke of Newcastle's Commission, he stated that the whole of the evidence produced before the commission upon the subject of free schools went to show that they were the worst possible schools, because people did not highly value what they did not pay for.

The amendment was rejected by 257 to 32.

Sir C. DILKE proposed an amendment with the object of refusing the school board permission to establish an entirely free school, but leaving them ample discretion to consider not only the poverty of the parents, but all other circumstances, in granting free admissions. Mr. W. E. FORSTER said the principle of the clause was that parents should incur some responsibility with regard to the education of their children; but power was given to the school board to remit the fee in case they were satisfied that the poverty of the parents prevented them from paying. He also thought that, combined with this power, the school boards should be authorised to form entirely free schools where they thought fit, answering to existing ragged-schools. The amendment was withdrawn and the clause agreed to.

Clause 18 (maintenance by school board of schools and school accommodation) was also ordered to stand part of the bill.

Clause 19, powers of school boards for providing schools. Lord SANDON moved an amendment for the purpose of giving to voluntary schools the same powers as rate-founded schools in regard to acquiring sites by compulsion. Mr. FORSTER said though there were many parts of the country, and especially the metropolis, where such a power might be desirable, yet it was a novel thing to grant such a power to a voluntary body, and the Government felt they could not ask the House to assent to it. The amendment was then withdrawn.

Clause 22, which enables managers to transfer schools to school boards, was closely criticised, and much fault was found with it because it gave no control over the transfer to the trustees, whose responsibility was more real and permanent than the managers', and in whom, in fact, was vested all property in the school. Ultimately, Mr. FORSTER, at the suggestion of Mr. DISRAELI, postponed the clause.

On Clause 26, which enables the school boards to establish industrial schools, Sir C. B. ADDERLEY moved an important addition which would have had the effect of placing all the existing industrial schools under the management of the Education Department and the local boards. Mr. FORSTER admitted that the Industrial Schools Act required revision, but objected to doing it in this bill. However, he promised to consider of one part of the amendment, empowering boards to detain and send to industrial schools children found wandering and destitute in the streets; and Sir C. ADDERLEY promised to embody it in a separate clause.

The East India Contracts Bill was read a second time, and the New Zealand Loan Guarantee Bill was brought in and read a first time.

At the evening sitting the House was "counted out" before any business was done.

A RELIGIOUS CENSUS.

On Monday, Sir C DILKE gave notice of his intention, on going into committee on the Civil Service estimate to propose a motion, abolishing the office of Lord Privy Seal. In answer to Sir F. Heygae, Mr. BRUCE said that up to the present time there had always been what was called a religious census in Ireland. Scotland offered great opposition to one in 1861, and it was not taken; but, as it appeared from recent communications with the representatives of religious bodies that the same objections did not now exist, the religious census would be taken in 1871. In England, he regretted to say, the same opposition which had been offered on former occasions was again exhibited, and as such a matter could not be carried out successfully without willing co-operation, it was not proposed to take a religious census in England. (Murmurs of disapproval from the Opposition benches.)

Subsequently Sir J. PAKINGTON asked the Home Secretary whether he was prepared to give any answer to the memorials which had been presented to him a few days since in regard to a religious census, and whether he would lay on the table any representations he had received—(Hear, hear)—as to taking a census of the various religious denominations. (Hear, hear.) Mr. BRUCE would look at the memorials which had reached him, and answer the question if put to him on a future occasion.

WITHDRAWAL OF BILLS.

Mr. GLADSTONE announced the first instalment of withdrawn bills. The Real Estate Succession Bill, the Enclosure Bill, the Turnpike Roads Bill, and the Merchant Shipping Code Bill were given up altogether; and, in postponing the second reading of the Parliamentary Elections Bill until Thursday week, Mr. Gladstone remarked, in ambiguous phrase, that while the Government would cling as long as they could to the hope of passing it, it was not a very sanguine hope. The LORD ADVOCATE also announced the withdrawal of the Feudal Tenures and the Lands Valuations Bills, with the assurance, however, that all the other Scotch business would be persevered with.

COUNTS-OUT.

Mr. EYKYN took the opportunity of protesting on behalf of the private members, particularly of those below the gangway on his own side, against the recent "counts-out," and appealed to the Government to give them an opportunity of clearing the paper of their notices. He was supported by fellow victims—Mr. HIBBERT, who attributed the recent misfortunes of private members to the morning sittings, and denounced the system of "counts-out" as a relic of barbarous times, which called for an immediate change; by Mr. R. FOWLER, who, exonerating the Government, directed his complaint against the individual member who had made himself conspicuous by getting up "counts"; and also by Mr. O. MORGAN, who remarked that the practical result of the present system was to deprive private members of all legislative power. Sir H. HOARE, on the other hand, regarded them as a protection for wearied Cabinet Ministers against the long speeches and tiresome crotchets of would-be legislators.

Mr. GLADSTONE admitted in general terms the duty of the Government to make a "House" at the evening sitting, but in extenuation of Friday's "break-down" he urged that they had been sitting forty-one hours last week, and he mentioned also that this session, owing to improved facilities for locomotion (presumably the Metropolitan District Railway) the power of the Government to keep a House in the middle of the evening had sensibly decreased, and they had been frequently indebted to the compassion of independent members.

Mr. DISRAELI deprecated a change in the rules of the House, preferring to trust to the good sense of members and the tact of Mr. Speaker. But he suggested that at the nine o'clock sitting there should be at least a quarter of an hour's grace before ascertaining whether a *quorum* was present.

Mr. BOUVERIE remarked that these "counts-out" were a reaction against overwork, and were attributable to the tremendous tax put on the powers of public men in these days.

The House expressed its gratification at Mr. Forster's promotion to the Cabinet by loudly cheering him as he entered the House.

THE UNIVERSITY TESTS BILL.

On the consideration of this bill as amended,

Mr. BENTINCK moved to insert the following clause:—

Nothing in this Act shall open any office to any person who is not a member of the Church of England where such office is by the intention of the founder or donor confined to a member of the said Church, and where the income of such office is payable out of the produce of property or moneys given by private persons out of their own resources since the year 1562.

He said that this year there had been a total change in legislation with respect to this subject, the Government having changed their permissive bill into one of a compulsory character. The bill had been introduced by his hon. and learned friend (the Solicitor-General) in one of the most revolutionary speeches with regard to the rights of property that had ever fallen from a Minister. The measure was totally opposed to the principle of law, and he grounded his opinions upon judgments pronounced by Lord Lyndhurst and other high authorities. He begged to move the adoption of the clause.

The SOLICITOR-GENERAL believed that Parliament, from the earliest times, had always asserted its right to take, and had taken, an exceptional jurisdiction over property held in mortmain; and, therefore, any Englishman, from the earliest period, who had given land to bodies in mortmain, had done so with the knowledge that from time to time Parliament would review the conditions on which that property was held, and would alter them from time to time. If that was a revolutionary opinion, he held it, and now asserted it again in the face of the hon. gentleman. He should be very happy to accede to any proposition to which he could fairly accede, but the limit of concession in this case had been reached.

Lord J. MANNERS said that the argument with regard to mortmain, on which the Solicitor-General had relied on several occasion, had not the slightest historical foundation, because land had been left freely in mortmain between the reigns of Elizabeth and George II., in whose time the restraint of the law of mortmain had become the law of the land. As to the argument that no injustice was perpetrated in the bill, because, though property designated by a founder for the exclusive use of a college in connection with the Church of England was thrown open to persons of other religious denominations, members of the Church of England were not debarred from participating, how would the hon. and learned gentleman like that principle applied to his own private property. It was a distinction which savoured far too much of legal subtleties and legal ingenuity, and did not reach the case of injustice which had been brought forward.

Mr. NEWDEGATE said that if the property of the Church of England were to be appropriated in the manner proposed, he could not see why the property of all other religious denominations should escape the like fate. He saw the elements of destruction were at work, and he believed that private property would fall under the rule now applied to it.

The clause was negatived without a division.

The most important discussion occurred in regard to the prospective effect of the bill. Mr. VERNON HARCOURT had originally given notice to include in the bill all colleges founded hereafter; but he now moved a clause requiring that no charter granted to a college shall be valid until it has been before Parliament thirty days. Sir M. BEACH proposed to extend this to Ireland, which led to some strong criticisms on the presumed intentions of the Government with regard to denominational colleges in Ireland, their opposition to Mr. Fawcett's motion for opening Trinity College, Dublin, and the supplemental charter of 1866 being brought up against them. Sir M. BEACH was supported by Mr. HARCOURT, Mr. FAWCETT, Mr. SINCLAIR ATTOUN, and others on the same side; but on his own side of the House he met with little or no encouragement, Mr. BERESFORD HOPE, Mr. TALBOT, Mr. HARDY, and others uniting to deprecate a precipitate and sweeping declaration against denominational colleges. In the end Mr. GLADSTONE undertook to bring in a separate bill dealing generally with the conditions under which these charters are to be granted for the United Kingdom, and upon this assurance Mr. HARCOURT's clause and Sir M. BEACH's amendment to it were both withdrawn.

The point, however, arose again immediately after on an amendment moved by Mr. SINCLAIR ATTOUN, to omit the words which limit the bill to "subsisting colleges." Mr. MORRISON supported the amendment. The insertion in the bill of the words now proposed would have little practical effect as regarded Oxford, for even Keble College was included in its scope. But, to keep his conscience clear with reference to any proposal that might be made in Ireland, he should vote for the motion of his hon. friend. Mr. HORSMAN said that he also should vote for the motion if pressed to a division. This was a bill for abolishing tests; and if tests were objectionable in colleges at present existing, they must be equally so in colleges to be founded hereafter. Mr. GLADSTONE regretted that this question should have been again raised, and declared that the Government could do nothing in the present bill to interfere with the absolute freedom of persons wishing to establish colleges whether denominational or not. Mr. MOWBRAY promised his support to this principle. Mr. AUBERON HERBERT said the objection was not to the existence of places for denominational teaching, but to the possession by such places of University privileges. (Hear, hear.) Feeling himself bound to vote on this motion with the hon. member for the Kirkcaldy Burghs, he yet was deeply grateful to Her Majesty's Government for having made this bill more efficient and satisfactory. Mr. WINTERBOTHAM said his own views would incline him also to vote with the hon. member, but after the strong assurances which they had received from the Prime Minister in the course of this debate, he did not think the matter ought to be pressed, and he suggested that his hon. friend should withdraw his motion.

The House then divided, when the numbers were:—

For the amendment . . .	22
Against	132
Majority	—110

Lord E. FITZMAURICE proposed his amendment on Clause 2, which brings "Heads of Houses" within the scope of the bill.

Mr. BERESFORD HOPE protested against this clause, which removed one of the safeguards, and quite altered the character of the bill.

Mr. GLADSTONE said that, as there was no longer a concurrence of opinion in the universities, it was plain that considerations of policy did not any longer require the reservation first proposed. The other reservations in the bill were completely compatible with its principle. They provided that the operation of the bill should not be extended by any process of interpretation to matters which it was not intended to affect; and that, in securing the free access of individuals to the emoluments of the university and colleges, they should not interfere with the system which now existed there. The proposal now before the House related to that which was part of a system of religious tests; and the question they had to ask was, whether it was desirable to make such an exception? The great majority of the heads of colleges were already protected by their existing statutes, requiring that they should be in holy orders, and it was only a third or a fourth of the whole colleges that would be affected by the motion of his noble friend. They saw no advantage in creating an exception which might act in a most invidious manner, and which might still keep alive the Parliamentary agitation of this question.

Mr. MOWBRAY said that those with whom he acted were prepared to resist this last concession made by the Government. The right hon. gentleman was a master of many legions, but his legions had run away from him. The hon. gentleman below the gangway and the Liberal committee at Oxford had forced the right hon. gentleman to surrender the original intention contained in the bill. (Hear.)

Mr. GLADSTONE denied that he had expressed any change of intention with regard to the subject of denominational education in Ireland.

The House divided, and the numbers were—

Ayes	205
Noes	86
Majority	—119

Mr. KINNAIRD explained that he had accidentally got into the wrong lobby, but desired that his vote might be recorded with the "Ayes."

The SOLICITOR-GENERAL moved to insert the words "or to belong to any specified Church, sect, or denomination." He said he had in committee agreed to exclude similar words, but he had since ascertained that without some such words—and he did not wish to make them unnecessarily offensive—the whole object of this measure might be defeated. He therefore, felt it to be his duty to move their re-insertion, to which he trusted the House would consent.

Sir ROUNDELL PALMER agreed with his hon. and learned friend that there was good reason for introducing the words he had proposed, although they were not happily expressed. He wished to refer to the opinion which he stated when the bill was in committee, as to its being deficient in safeguards against the dissemination of infidelity in the Universities. It was not without difficulty that he voted against the Government on the amendment in reference to the headships of colleges, and he hoped that before the bill became law there might be introduced some well-considered clause on the subject. Since the committee on the bill he had received from Oxford a representation, expressing entire concurrence in his views, signed by twenty-five eminent members of that University, of whom five were heads of houses, four were professors, and sixteen were Masters of Arts. Nearly all of them had uniformly supported the Liberal cause in the University, and ten of them had been zealous in promoting the abolition of religious tests. They thought that some clear and express safeguard was wanted and should be introduced into the bill, and some of them, who were uneasy at the omission in the bill to draw any distinction between tutorships and fellowships—(Hear, hear)—wished for the introduction of some words that should unequivocally show that in the appointment to such offices the Government did not intend that religious considerations should be wholly disregarded. They did not believe that religious Nonconformists would be willing to send their children to the University unless they were sure the education would be conducted upon religious principles.

The amendment was agreed to, as were also some other verbal amendments.

ELEMENTARY EDUCATION BILL.

The House (at this time very thin) proceeded with the committee on the Education Bill, commencing with Clause 27, which defines the mode of electing the school boards.

Sir C. DILKE proposed that the ratepayers in each district shall be the constituency, instead of the town council in boroughs and vestries in parishes, and the controversy on this point was prolonged for some time. Lord Robert Montagu, Sir Stafford Northcote, Mr. M'Laren, and Lord F. Cavendish supported the amendment, while Sir J. Pakington, Mr. Beresford Hope, Mr. Cawley, and Mr. Dixon spoke in favour of the constituent body fixed by the bill. Mr. FORSTER was not unwilling to be guided in the matter by the opinion of the House, but after listening to the debate he preferred the bill to the amendment. On a division Sir C. DILKE was beaten by the narrow majority, 150 to 145.

Subsequently, however, on the suggestion of Mr. HIBBERT, the ratepayers were substituted for the vestry in parishes, a motion by Mr. WINGFIELD BAKER to make the guardians of unions the electoral unit in rural districts meeting with no support.

Mr. COWPER-TEMPLE moved that after the payment of a school grant the Education Department shall have the power of nominating one-third of the school board, one-third of this third being parents of children attending the school. Mr. CROSS, who was endorsed by Mr. FORSTER, objected to the proposal as a stretch of centralisation which it would be found impossible to work.

Mr. HIBBERT carried an amendment, with the assent of Mr. FORSTER, but against the opposition of Mr. P. Wykeham Martin, Mr. Reed, Mr. Whitwell, Sir M. Beach, and others. By it not less than one-third of the board shall consist of members outside the council; and it was further provided, at the suggestion of Mr. M'CULLAGH TORRENS, that in the metropolis the electors shall be the parishioners of each parish.

Lord F. CAVENDISH next proposed that the elections to the school boards be conducted by cumulative voting. Mr. FORSTER having invited the committee to express its opinion on the point, Mr. W. H. Smith, Mr. Buxton, Mr. Melly, Mr. Lowther, Dr. Brewer, Mr. Fawcett, Lord R. Montagu, and Mr. Winterbotham spoke in favour of it as the best means of obtaining variety and completeness of representation, and of avoiding acrimony. On the other hand, Mr. Cross, Mr. Harcourt, Colonel Barttelot, Mr. Jessel, and Sir C. B. Adderley opposed it, and Mr. GLADSTONE wound up the discussion by pronouncing that the balance of advantage had been shown to be on the whole on the side of cumulative voting applied to this particular case, and the Government, therefore, would support Lord F. Cavendish. His amendment, therefore, was carried without a division. This and the next clause having been agreed to, the committee adjourned.

The Extradition Bill was considered in committee, and, the other orders having been disposed of, the House adjourned at a quarter past two o'clock.

PARLIAMENTARY DIVISIONS.

ELEMENTARY EDUCATION BILL.

The following is the minority who voted on Thursday in favour of Mr. Jacob Bright's amendment to the 14th Clause:—"That in any such school in which the Holy Scriptures shall be read and taught, the teaching shall not be used or directed in favour of or against the distinctive tenets of any religious denomination," and which was rejected by 251 to 130 votes.

Adair, H E	Fordyce, W D	Morrison, W
Allen, W S	Forster, C	Mundella, A J
Anderson, G	Fowler, W	Muntz, P H
Anstruther, Sir R	Gilpin, C	Palmer, J H
Armistead, G	Gower, E F L	Parry, L J
Aytoun, R S	Gourley, E T	Philips, R N
Backhouse, E	Graham, W	Potter, E
Baines, E	Grey, Sir G	Potter, T B
Bass, A	Grosvenor, N	Price, W E
Bazley, Sir T	Grosvenor, Capt R	Rathbone, W
Beaumont, H F	Hamilton, J G C	Reed, C
Beaumont, S A	Harcourt, W G G	Richard, H
Bentall, E H	Harris, J D	Richards, E
Bolckow, H W F	Haviland-Burke, E	Roden, W S
Bonham-Carter, J	Hibbert, J T	Rothschild, M A
Brewer, Dr	Hodgson, K D	Rothschild, N M
Brinckman, Cap	Holms, J	Rylands, P
Bristowe, S B	Howard, J	Samuelson, B
Brocklehurst, W C	Hughes, T	Samuelson, H B
Brogden A,	Illingworth, A	Sartoris, E J
Brown, A H	James, H	Seymour, A
Bulwer, Sir H L	Johnston, A	Simon, Serj
Campbell, H	Kinnaird, A	Smith, J B
Candlish, J	Lawrence, Sir J	Smith, E
Carnegie, Hon C	Lawrence, W	Stevenson, J C
Carter, Ald	Lawson Sir W	Strutt, Hon H
Cave, T	Leatham, E A	Stuart, Col
Cholmeley, Capt	Lewis, J D	Taylor, P A
Clay, J	Locke, J	Tollemache, Hon F J
Clive, Col E	Lopes, H C	Vivian, H H
Cowen, J	Lubbock, Sir J	Vivian, A P
Cowper, Hon H F	Lusk, A	Wedderburn, Sir D
Dalrymple, D	Lyttelton, C	Whalley, G H
Davie, Sir H R F	M'Arthur, W	White, J
Dent, J D	M'Clure, T	Whitwell, J
Dixon, G	M'Legan, P	Williams, W
Dillwyn, L L	M'Laren, D	Williamson, Sir H
Dodds, J	Magniac, C	Wingfield, Sir C
Edwardes, C	Marling, S S	Winterbotham, H S P
Ellice, E	Melly, G	Young, A W
Erskine, Ad J E	Miall, E	TELLERS.
Ewing, H E C	Miller, J	Bright, Jacob
Fawcett, H	Mitchell, T A	Whitbread, S
Finnie, W	Morgan, G O	
Fitzmaurice, Lord E	Morley, S	

The Government was supported by the votes of 132 Conservatives and 93 Liberals. Twenty-eight members of the Ministry, including tellers, voted in the majority against the amendment. Mr. H. C. Lopes was the only Conservative in the minority.

Mr. Dixon moved the insertion of words to secure that children dissenting from religious instruction shall be withdrawn from the school altogether during the time it is being given. The committee divided; Ayes, 35; Noes, 309. The following is the minority:—

AYES.

Armitstead, Geo	Herbert, H A	Morrison, W
Bentall, Ed	Hoare, Sir H A	Muntz, Phil H
Brewer, Dr.	Howard, James	Parry, L Jones
Bright, Jacob	Illingworth, A	Potter, Edmund
Brown, Alex H	James, Henry	Richard, Henry
Campbell, Hen	Johnston, A	Rylands, Peter
Carnegie, Chas	Lawson, Sir W	Sherriff, A C
Cowen, Joseph	Leatham, E A	Simon, Serjeant
Crawford, E H J	Lusk, Andrew	Taylor, P A
Fawcett, Henry	Macfie, R A	Whalley, G H
Fitzmaurice, Ld	Miall, Edward	Winterbotham, S
Gourley, E T	Morgan, G O	

Tellers for the Ayes, Mr. Dixon and Sir Charles Dilke.

Postscript.

Wednesday, July 6th, 1870.

YESTERDAY'S PARLIAMENT.

THE IRISH LAND BILL.

Last night, the House of Lords had the Irish Land Bill before them again—upon report—and a good part of their time was spent in undoing what they had done in committee on the measure. In the first place, Lord BESSBOROUGH moved to restore the 100*l.* limit of value for holdings to which the payment of damages for eviction is to apply, in place of the 50*l.* fixed by their Lordships; and although this proposal was resisted by Lord SALISBURY with more than vehemence, it was supported by the Duke of Marlborough and Lord Cairns; and when a division was taken was carried by a majority of 82—130 to 48. Then Lord GRANVILLE was allowed to restore, with certain limitations, the provisions of the original bill, which enabled the assignees of holdings to claim compensation for evictions, and established the presumption that improvements had been made by the tenant and not by the landlord, both of which had been struck out in committee. Some other amendments were introduced, and the third reading of the bill was fixed for Friday next. Having advanced several measures a stage, their Lordships adjourned.

UNIVERSITY TESTS BILL.

Before the House of Commons was allowed to go into committee upon the Education Bill, nearly two hours of the early sitting were consumed by a debate upon the third reading of the University Tests Bill. In the absence of Mr. Newdegate, the rejection of the measure was moved by Mr. GREEN; and Mr. Hardy, although not anxious for a division, felt himself bound to vote for the amendment. Mr. PARKER reminded honourable gentlemen opposite of the history of the various measures which had been brought in upon this subject, and of their gradual increase of stringency, and recommended them to accept this bill, lest in a future year they might be compelled to submit to one which they would consider much worse. This advice excited some disagreeable feeling on the opposite benches; and while Mr. FLOYER complained of the alterations which had been made in the bill upon the report, as a departure from the spirit of compromise in which alone a question of this nature could be satisfactory settled, Sir M. BEACH altogether protested against the tone of menace which he alleged had been adopted by the member for Perthshire. After an explanation upon this subject had been offered by Mr. HARCOURT, and accepted by Mr. MOWBRAY, the discussion died out in the hands of Mr. BERESFORD and Mr. NEWDEGATE.

The House divided:

For the third reading	247
Against it	113—134

The bill was then read a third time and passed.

ELEMENTARY EDUCATION BILL.

The House then went into Committee on the Education Bill, and resumed the consideration of the clauses relating to the election and constitution of the education board. In Clause 29 the *minimum* of the numbers of the board was raised from three to five, and the *maximum* from twelve to fifteen, the number to be fixed, in the first instance, by the Education Department. Mr. FORSTER also pointed out that retirement by rotation could not be carried out under the cumulative vote, and he therefore proposed that the whole board should be re-elected triennially, and that the Education Department should have the power of dissolving a refractory or obstructive board.

Clauses 30, 31, and 32 were agreed to with any alteration of importance; but in Clause 33 Mr. HAVILAND-BURKE proposed to prohibit school boards from applying denominational tests in the election of teachers. But Mr. FORSTER—and Mr. WALTER and others agreed with him—urged that such a provision would act rather as a suggestion to the boards, and that it would be impossible to prevent them imposing a test if they were so minded, indirectly, if not directly. The amendment was not pressed.

On Clause 33, which prescribes how the department is to form united districts, there was a long conversation on the expediency of dividing large and scattered rural parishes and boroughs of unwieldy size. It was suggested, first, by Mr. HOLT, who was supported by Sir Joseph Bailey, Mr. S. Cave, Mr. Melly, Sir Smith Child, and others. Mr. FORSTER admitted that cases of practical inconvenience might occasionally occur, but he pointed out that for the purposes of rating it was indispensable to retain boroughs and parishes as units. The Contributory Districts clauses would probably meet most of the inconveniences. This seemed to be the opinion of the majority of the committee, and the amendment was negatived without a division. Mr. M'ARTHUR proposed to fix the *minimum* size of a district at 7,000 inhabitants, but Mr. FORSTER declined, on behalf of the Education Department, to be bound by any Procrustean rule.

Clause 46, which is the first of the rating clauses, provoked a discussion which lasted the rest of the sitting, and was not concluded. Sir MASSEY LOPES, who was seconded by Lord MAHON in a spirited maiden speech, moved an amendment fixing the maximum of the rate to be levied for educational purposes at one penny in the pound on the rateable value of the area included in the school districts. Mr. LIDDELL was in favour of fixing a maximum, but thought 3*d.* in the pound would be low enough. Mr. W. E. FORSTER was speaking against the amendment when the sitting was brought to a close, and the committee adjourned until to-morrow.

Yesterday the Prince of Wales, who was accompanied by the Princess, laid the memorial stone of St. Saviour's Church, for the deaf and dumb, in Oxford-street. The edifice will stand at the corner of that thoroughfare and Queen-street, and the site has been given by the Marquis of Westminster.

The marriage of the Earl of Derby with Mary, Marchioness of Salisbury, was solemnised yesterday morning at the Chapel Royal, St. James's.

Both Houses of Convocation assembled yesterday. In the Lower House a resolution was passed requesting the prelates to take measures for obtaining a census of the members of the Church of England at the decennial numbering of the people next year.

According to the *Indépendance Italienne*—a new Florence paper—a Ministerial crisis has taken place at Athens. Some of the Greek Ministers think that a limit should be fixed to the inquiry into the causes of the massacres at Marathon, while others are of opinion that there should be no limit, as the dignity and interests of Greece are at stake.

The United States Senate has rejected an amendment of Mr. Sumner to the Naturalisation Laws, by which the Chinese would have been admitted to the rights of citizenship. It was urged that were this to take place, the institutions of the country would be endangered, and a conflict of the races would ensue. The Indians are also excluded. Another amendment, extending the rights of citizenship to persons of African birth or descent, was carried by thirty-one votes to twenty.

MARK-LANE.—THIS DAY.

The grain-trade at Mark-lane this morning has been rather quiet. The receipts of English produce have been limited, of foreign moderate. Nevertheless the trade has lacked animation, and the tendency in prices have been in favour of buyers. Moderate supplies of barley have been on offer, and fully equal to requirements. Sales have progressed heavily, and the quotations have been barely maintained. Malt has been quiet, at late rates. Oats have sold heavily, at fully the recent decline. Beans and peas have been difficult to sell, at late currencies. Flour has been dull and drooping.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	304	—	1,450	20	—
Irish	—	—	—	—	—
Foreign	7,110	870	—	16,860	—
					8,810 brls.

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The Nonconformist.

WEDNESDAY, JULY 6, 1870.

SUMMARY.

BOTH Houses of Parliament are working during this sultry weather with laborious energy, though at present the greater amount of pressure is still felt by the Commons, who have now day sittings regularly twice a week. An occasional count-out, such as happened on Friday night, is, as Sir H. Hoare says, the only safeguard to jaded members against long and wearisome speeches and the crotchets of would-be legislators, and these incidents are unavoidable, so long as the present business arrangements continue. Mr. Gladstone has found it necessary to commence the annual massacre. A batch of Bills was sacrificed on Monday, and, though the Ballot Bill was not formally included, it is doomed for this Session. Mr. Bouverie's emphatic warning on Friday against the reckless way in which the physical powers and the intellects of leading public men are now taxed, has come none too soon. Surely something might be done next Session to lighten the heavy burden which, during the latter part of the Session, falls upon Cabinet Ministers, and in a less degree upon members.

The Commons have had four sittings during the week to expedite the Government Education Bill in Committee. On Thursday the religious question in respect to rate-aided schools was settled, after some nine hours' discussion. First, Sir S. Northcote endeavoured to strike out the clause forbidding the teaching of distinctive religious catechisms and formularies, but though supported by Mr. Disraeli, he obtained only ninety-five votes. Sir John Pakington was not more successful in asking that the teaching of the Bible should be compulsory—which would have prevented the establishment of secular schools. The amendment was rejected by 250 to 81 votes. A proposal on the other side, emanating from Mr. Jacob Bright, and excluding denominational teaching, was pressed upon the Government by such moderate Whigs as Sir George Grey and Mr. Whitbread. It was, however, resisted by Mr. Gladstone, on a curious plea that the amendment would set up a new kind of State religion which no law court could define, and on the ground that the Government had chosen their position on the question of religious education, and could make no further concessions. He distinctly intimated that the acceptance of the amendment would imperil the Bill. A majority of 121 (251 to 130) sustained the Prime Minister, who must, however, have felt uncomfortable in obtaining a victory over his friends by the aid of his foes. Mr. Bright's supporters were all members of the Liberal party. But exactly the same number of Tories went into the lobby with the Government, and though the amendment was rejected, Mr. Gladstone was in a minority of eleven among his own friends. "Mr. Forster," pithily remarks the *Daily News*, "has at last cantered along the religions difficulty, as he foretold that he should; but he has done it by riding roughshod over his own friends."

In other respects the Bill has thus far substantially taken the shape suggested by Mr. Forster. The "year of grace" has, however, been reduced to six months, and the suggestion of Viscount Sandon to give the managers of voluntary schools the same compulsory power of acquiring sites as the Bill confers upon school boards was negatived, as was also Mr. Dixon's proposal to dispense with school fees. On Monday Sir C. Dilke's amendment for the election of school boards by the general body of ratepayers, was rejected by the narrow majority of five, but, so far as regards the metropolis, this proposal is to be carried out; while Mr. Forster has accepted the suggestion to transfer the choice from select vestries to the ratepayers. Mr. Gladstone also consented to try the experiment of a cumulative vote, which will, for instance, enable ratepayers, who have to elect six members of a board, to give their six votes to one candidate. This will be a substantial boon to Nonconformists in rural parishes.

The House of Lords was last night engaged in—retracing its steps. Their lordships, under the reckless guidance of the Marquis of Salisbury, a week ago asserted their independence by emasculating some of the chief provisions of the Irish Land Bill. They have had a week's reflection, which has cooled their ardour. On the bringing up of the report of the Committee the Government gave the Peers an opportunity of reversing their late decisions. It was agreed by a majority of eighty-two—Lord Salisbury protesting, and a number of Tory magnates holding aloof—to return to 100*l.* instead of 50*l.* as the limit exempting tenants from the operation of the Bill. Instead of the amendment of Lord Clanricarde, requiring tenants to prove their right to improvements, the presumption in their favour is to be restored in all cases where the holding is not valued at 100*l.* or upwards, unless the court shall be of opinion, from the practice of the estate, or from other circumstances, that such presumption ought not to be made. This compromise was accepted without a division, as were some other changes in favour of the occupiers. The other points of difference between the Lords and Commons are to be considered when the Bill comes on for third reading on Friday, and there is every prospect that a collision between the two Houses will be avoided.

The Ministerial rearrangements in consequence of the death of Lord Clarendon have been completed. Earl Granville, with universal approval, becomes Minister of Foreign Affairs, and the Earl of Kimberley succeeds him at the Colonial Office. Lord Halifax, the veteran Whig officer, once more returns to office, accepting the Privy Seal, with a view probably to strengthen the Government in the House of Lords. Under other circumstances Mr. W. E. Forster would perhaps have been made Colonial Secretary, but his aid will be indispensable to carry into operation the Government Education Bill, should it, as is probable, become law this Session. The Vice-President of the Council has served the Ministry too ably and zealously to be kept in a subordinate position, and will become a member of the Cabinet—a merited distinction which the House of Commons ratified on Monday by a cordial cheer when Mr. Forster took his seat.

The returns both of the Quarterly Revenue and the Board of Trade, amply confirm Mr. Goschen's recent statements as to the general revival of industrial activity. The year's revenue up to Midsummer was no less than 72,895,000*l.*, being considerably in excess of Mr. Lowe's estimate, and only about a quarter of a million less than the corresponding period of last year, notwithstanding the reduction in the income-tax and sugar duties. On the quarter the Customs, allowing for the late remissions, show a comparative increase, and the Excise an improvement to the extent of 300,000*l.* Our export trade for the first five months of the year was five millions more than in 1869, and the increase arises chiefly from the cotton, woollen, iron, and other great manufactures.

St. Peter's Day passed over at Rome without any attempt to proclaim the Dogma of Infallibility, which is still under discussion in the Council. But the heat is great; the Fathers weary of prolonged debate; and an early adjournment is probable. A public sitting of the Council on the 17th is projected, when by the aid of the majority, who insist upon bringing the discussion to a close, the desired vote may be taken, and Pius IX greeted by his Jesuit adherents as the Infallible Pope.

A highly interesting scene in the French Chamber relative to the military resources of France and Prussia, and an overwhelming vote by the same assembly, rejecting the petition of the Orleans princes to return to France, are the only other items of foreign news which here require notice.

LORD AMBERLEY ON EDUCATION.

THE ceremony of laying the foundation-stone on Wednesday last, of schools to be erected in connection with the church and congregation at Bath-lane, Newcastle-on-Tyne, under the pastoral care of the Rev. Dr. Rutherford, was dexterously turned to account by Lord Amberley, who performed it, to traverse the whole breadth of the present educational controversy. The noble lord's utterances on this question, besides having an intrinsic value, will be the more highly appreciated just at this time, because they are supposed to be tinctured more or less deeply with the mind of the veteran educationist, Earl Russell, his father. There are questions on which, as a matter of course, the principles we espouse will admit of no transforming influence, and which, consequently, as to their broad outline, are not likely to undergo any change in our mind. This, however, does not necessarily shut us out from the advantage of such light as another mind may throw upon them; and hence we welcome with much cordiality the disquisition—for as such we may, without disparagement, describe his speech on the present position of the educational controversy. Even if there were nothing strikingly original in his remarks—a characteristic which may be predicated with confidence of any popular speech on the subject in the present day—there was a freshness of illustration, sentiment, and expression pervading it which answered the purpose of originality, and which, doubtless, told with powerful effect upon the audience he addressed.

We quite agree with the noble lord in admitting that the immense difficulty inseparable from any scheme of national education should make us lenient in criticising the measure introduced to Parliament by Her Majesty's Government. Since the Bill has been under searching examination in Committee in the House of Commons, we have more fully than ever appreciated the magnitude of that difficulty; but, in common with Lord Amberley, we are only the more distinctly conscious of the fact that it does not come up to all that we had expected and hoped. Of the Liberal cast and character of the measure, brought forward as it has been by the strongest Liberal Administration of modern times, it is sufficient to reiterate the words of Lord Amberley, that "the Conservative party are doing wisely in accepting with promptitude the offer now made them." To appraise at something like an approach to accuracy the true nature of the Bill, it has been framed with a view to obtain the grateful acceptance of the other side. It is this which, in the outset, gave to it that sort of disagreeable aspect to the supporters of the Ministry, which no subsequent concessions have wholly removed. Anxious as we may be to reduce our deterioration to the lowest possible figure on the scale, the fact can never be lost sight of that one of the most popular desires of the country, albeit a very illogical one we confess, was voted down at the instance of Mr. Gladstone's Government by calling in the Conservatives to override its own supporters. It is an ugly fact. It has necessarily left behind it a very painful impression. It will, undoubtedly, without any conscious indulgence of vindictive feeling by the Liberal majority, be followed by its after fruits. And, to a very lamentable extent, it threatens to inflict permanent deterioration on the measure. But, after all, the Bill may not answer the apparently sectarian purpose, with a view to which its machinery seems to have been constructed; and we have a strong conviction that in the end, the will of the nation, however decisively set aside for the nonce, will interpenetrate the entire operation of the Bill, and will eventually counteract the denominationalism which dominates its clauses.

We must not think too severely of Ministers for the pertinacity they have exhibited in putting a narrow sectarian impress upon this measure. "The Church," said Lord Amberley, "we know, has long relied upon the power of the Government to support it; but what does surprise me—and what does pain me, indeed—is that Nonconformists should be found to consent to such views as these." And with much force and truth, moderated by genuine kindliness and respect, he goes on to say, "Surely, it is not from Nonconformists who have covered the country with their churches and chapels, and schools, who have penetrated the minds of the country, and all

this without receiving the smallest aid or countenance from the Government—surely, it is not from them that we ought to hear appeals for Government assistance. Surely, they are the last persons from whom we should expect that they could ever accept the teaching of religion by the force and power of the Government of this country." We wish that words like these did not have in them such a tone—meant or unmeant—of irony. But let us do our fellow-Dissenters justice. We do not believe that they have consciously, much less with full deliberation, deviated from their fundamental principles on this matter. They have been so earnestly intent upon what is positive in the position they were invited to occupy, that they overlooked what was negative in their avowed principles. They took it that religious instruction is the most important part of the education of children—and they were quite right—but they forgot that it is no part of the object of civil law, and no legitimate application of the physical force which lies behind it, to insure the spiritual good which the churches of the land, for some reason or another, have failed, or are expected to fail, in securing.

It is of but little use, however, to bemoan the past—not much to grieve over the present—our true duty is with the future. Let us beware of accepting for true the mistaken and disheartening conclusion, that because, as Nonconformists, we have not made the best of our opportunities, we shall never be likely to do so. Even the Elementary Education Bill which is now slowly passing through Parliament has eminently instructive lessons for us, if we will listen to them. We have made an incalculable sacrifice to our sense of the paramount importance of religion, for in our anxiety to put Christian truth in a position of assured security, we have put forth our hands to steady the seeming unsteadiness of the Ark of God. We have devolved upon the Government responsibilities which belong exclusively and inseparably to the Churches. But, we doubt not, our present weakness will challenge that discipline which will result in future strength. This Educational Bill, is our "Little-go" in reference to the great question of this generation—the separation of the Church from the State. We have been "plucked." We shall have to study our principles afresh. Let us not be too proud to suffer the eloquent exhortation of the noble lord, with whose words we draw these observations to a close—"For my part, although I cannot presume to give advice to Nonconformists, who undoubtedly must be well acquainted with their own affairs, far better, indeed, than I could pretend to be; yet if I might venture to speak, this is what I should say—You have grown and flourished under a voluntary system. The Church has decreased, but you have increased, and you have gained power and strength which she has lost. This being so, pause and reflect before you consent to accept any kind of endowment, however veiled or however disguised, at the hands of the Government; pause and reflect before you consent to abandon your proud historical position of perfect freedom and perfect independence; pause and reflect before you desert your ancient and well-known doctrine, that religion must rely upon the unaided exertions of her votaries, and upon those alone; pause and reflect before you sanction this new application of the ancient principle that the State should be religious—a principle which we have adopted in countless instances, but which, in almost all, we have determined to abandon, because we have found it to be insufferably inconsistent with perfect justice to every portion of the community, and insufferably prejudicial to the true welfare of the nation."

"THE MORAL ATMOSPHERE OF A CONTESTED ELECTION."

UNDER this title Dean Goulburn on Friday evening last had the courage to preach a timely and impressive sermon in Norwich Cathedral in anticipation of the contested election for that city. It was the right word spoken at the right time. Unhappily an election period, like a continental carnival, is regarded as an occasion for exceptional licence. It is as convenient in the one case as it is pleasant in the other to throw off for a time all moral restraints. All are tarred with the same brush, and everyone resumes his position of high respectability as though nothing had happened. The result is that a general election, which is in theory an opportunity for purifying the political atmosphere, and obtaining a national verdict, becomes in fact a social calamity of the gravest kind, and pollutes and degrades society. An electoral contest in a single borough is, in a general way, as much to be deprecated as a visitation of the plague. It lowers the "moral atmosphere," and does more harm directly and indirectly in a few days than the combined labours of all the ministers of religion can repair.

Dean Goulburn has, therefore, done good service by coming forward on the eve of an election for Norwich, and in the most public way exhorting and warning his fellow citizens. It is not indeed the first time that a minister of religion has taken that course. Such sermons as he preached on Friday are frequently, if not universally, delivered from the pulpit in periods of election excitement by the clergy of many denominations. But it is not often that a dignitary of the Established Church, who exercises an influence so wide-spread as Dean Goulburn, comes forward to speak a word in season, to rebuke the special vices of the community at a period of special temptation, and to tear away the flimsy disguises under cover of which men of high standing and respectability plunge into corrupt and demoralising practices. A clergyman thus occupied is not only engaged in his legitimate work, but is doing more to create a higher standard of political morality than can be brought about by legislative enactments. If the law in respect to electoral corruption is at present in advance of public opinion, it is because the educated and well-to-do classes deliberately connive at its violation. There is the more need, therefore, that the authority of Parliament should be strengthened by the zealous exhortations of the clergy.

The Dean of Norwich in his sermon spoke with becoming plainness and severity of the sins and temptation that are characteristic of election contests—bribery, defamation, libel, intemperance, and perjury—all springing out of a frenzied party spirit. People who in ordinary life are quiet and respectable, will, he says, under this perverting influence, "condescend to corrupt or to intimidate their poorer neighbours, make themselves the patrons of sottishness, intemperance, pervert the reason of electors of the lower class, and reduce them to the level of the beasts that perish; nay, when solemnly abjured by a court of justice, by their hope of God's help and grace to say 'nothing but the truth,' stand up before High Heaven and persist, with brazen face, in asseverating the lie." This is well said, and will, we trust, strike home. Attempts to debauch the lower class of electors—"to take advantage of the poor man's poverty or the precariousness of his hardly-earned substance to induce him to hold in abeyance all judgment of his own, to pay him for suppressing his own opinion and expressing yours, or at least to frighten him out of bravely expressing his opinions by threatening to turn him out of his employment, which is his only means of subsistence"—the Dean speaks of as a subversion of the law and a heinous sin against God. The drunkenness of an election "is an infernal sacrament of the spirit of malice and bitter hatred which has gained possession of men's minds." Bribery, Dean Goulburn characterises as mainly the sin of the rich and the educated, not to be cured by punishing the miserable receiver of the bribe, but by exorcising the sin from the heart of the bribe-giver, and by "the Church of the Lord Jesus" bearing "her testimony through faith and bravely, even when the sin or the heresy press forward in high places and is more respectable to the outward eye, by the position and the influence of its perpetrators." "A Church which fears to raise its voice aloud against offenders of influential position, and shares their sin or error because they happen to be genteel and to have great patrons, may," he says, "be salaried, may be supported by the law, may be buttressed round with endowments and establishment; but the salt of God's grace has gone out of that Church and it is thenceforth fit for nothing but to be cast out and trodden under the foot of man."

We honour a minister of the Gospel, to whatever denomination he belongs, who can thus faithfully denounce the sins of his fellow citizens, and raise his warning voice against notorious violations of the laws of God and man. But if the immoralities of election contests are to be put down, it is necessary that the laity should co-operate with the clergy not only by abstaining from wrongdoing, but—which is less easy—by condemning and ostracising those who are foremost in debauching our constituencies. In this direction legal enactments are of little avail. So long as rich men who buy votes, or endeavour to obtain them by discreditable means, or do not scruple to flood a borough with corruption to gain their selfish ends, are held to have committed a venial offence, and are, moreover, flattered and courted by their fellow-citizens, it will be vain to expect that the moral atmosphere of the constituencies will be purified.

THE THRONE OF SPAIN.

IF Marshal Prim were aiming to bring the monarchical principle into contempt, he could not more effectually subserve that object than by the course he is now pursuing. What a shock must it give to high Legitimists throughout Europe to see the Spanish Throne hawked about in every Court of Europe and somewhat contemptuously refused; the Spanish people looking on at the arrangements being made for their benefit with profound indifference; and Queen Isabella solemnly surrendering to her son fictitious rights which no one recognises! The king-maker has heretofore tried every expedient except that which is most easy and obvious. Anyone but the Duke of Montpensier, seems to have been his motto, borrowed probably from the Tuileries. That hapless Orleanist prince was married to Queen Isabella's sister in the hope that he might one day attain the purple. M. Guizot and his fellow-intriguers of thirty years ago could not of course foresee or dream that the elder sister, instead of dying childless would be dethroned, and that the Spanish Government would ransack Europe for her successor rather than accept the younger. There can be no doubt that the Regent, the Unionists (the Conservatives of Spain), and a considerable portion of the officers of the Spanish army, are favourable to the claims of the Orleanist prince. But the general who expelled Queen Isabella is resolved not to elevate her sister to regal honours. He has applied without success to the Courts of England, of Italy, and of Portugal for a candidate. The royal houses of the continent seemed to be well-nigh exhausted, when it was at the eleventh hour discovered that a Prussian prince was ready to accept the perilous dignity.

Prince Leopold of Hohenzollern is, for the moment, the favourite of Marshal Prim. Like his brother Prince Charles, who is said to have "conquered Roumania with a carpet bag," he has no diffidence, and he has placed himself in the hands of the autocrat of Spain. He is of the Catholic faith, is thirty-five years of age, and is married to a Portuguese princess. That he has no antecedents, and is lacking in personal qualities of a distinct or high order, may be no disqualification in the eyes of the soldier of fortune who takes him under his wing. But Regent Serrano, weary of his anomalous and burdensome elevation, is said to be quite ready to accept Prince Leopold, and in due time, unless any mishap occurs, the Cortes will be invited to ratify the choice by the absolute majority required by law.

It was perhaps only natural that at the first announcement of the new candidate for the Spanish throne the French press should raise a cry of alarm, and regard the movement as another proof of the restless ambition of Prussia, and the aggrandising tendencies of Count Bismarck. The world was told that Prim, without consulting the Cortes, was about to force upon Spain a King, to restore the monarchy of Charles V. for the benefit of the Hohenzollern family, and to create a new enemy in the rear of France. The Paris papers are now somewhat ashamed of their panic. They perhaps see that violent attacks upon the King-designate would only commend him to the good opinion of their neighbours, or their jealousies may be allayed by the well-founded belief that the national policy of the Peninsular state will be in no wise modified to suit the family connections of a feeble Sovereign. Spain is likely for years to come to be too much absorbed in her own domestic affairs to trouble herself about foreign alliances.

At present, however, Prince Leopold is no more than a candidate. Wearied of a prolonged interregnum, which is so hurtful to the material interests of the country, it is possible that the military and commercial classes may be ready to accept a Prussian prince. By this choice, as the Regent acquiesces, it is not unlikely that the dreaded struggle between the Progressistas and the Unionists may be averted. The Republicans have already tried their strength in the field, and have miserably failed. They will hardly again attempt another insurrection without more evidence of popular sympathy than they have yet elicited. But the Cortes may not be sufficiently unanimous to elect Prince Leopold to the vacant throne, or foreign influence may work secretly against his pretensions. It is useless, however, to speculate on what may occur in Spain, though there is substantial ground for hoping that the Iberian State will never again submit to Carlist or Bourbon rule, and will cling to those liberal institutions which the last revolution established.

AN EAST LONDON SATURNALIA.

A GENERATION ago, the festival known as Fairlop Fair had come to be regarded as an institution by

the myriad denizens of East London, many of whom had learned to consider it as affording them an excuse for drunkenness and riotous behaviour to an extent which would not be tolerated at any other time. The scenes to be witnessed in East London on Fairlop Fair night were among the worst and most demoralising ever beheld in connection with a popular out-door gathering. To gaze on the multitude assembled at night in the Whitechapel-road; to listen to the lewd conversation, oaths, blasphemous expressions, and shameless ribaldry which assailed the ear on every side; to mark the wanton demeanour of the crowd, the immodest gestures of the young people of both sexes, the crowded public-houses, the glaring ginshops, and steaming dancing-rooms, was more than sufficient to make one feel sick at heart and utterly despondent of the future, so far as regarded the labouring classes of East London. The festival was of comparatively modern date, yet, almost within the lifetime of some of those who took part in establishing it, the simple holiday of a few ship-builders and their employer had become swollen to such unnatural proportions as almost to partake of the nature of a metropolitan saturnalia. Fairlop Fair had become simply another name for debauchery and riot; and the worst enemies of the London working men could not possibly depict them in a more humiliating guise than that voluntarily assumed by them on this occasion. It was "The Worship of Bacchus" on a scale which not even the pencil of George Cruikshank could have ventured to depict. There was scarcely a redeeming feature about the whole holiday. True, the fair itself was held several miles from London, and to reach it the pleasure-seekers had to walk or drive through a pleasant country district, the roadway lying across patches of furze-covered common, through portions of forest, and by picturesque villages; but the demon of Drink pursued the holiday-makers to their rural retreat, and not even the beauty of Hainault's lovely glades or its fern-carpeted recesses, could prevent them from becoming defiled by the boorish sottishness of men who seemed to think that the greatest enjoyment of human life consisted in getting drunk.

It was a lamentable spectacle, one which could not fail to occasion pain to the thoughtful observer, yet in this very proneness to excess were to be detected the indications of decay; the festival was one which could not, save by extraneous means, retain its popularity with the more sober and intelligent section of the working classes. Indeed, it might never have acquired any popularity at all had proper means of innocent recreation been provided for the East Londoners. It is very easy to denounce their excesses, but, be it remembered, that to this day these people, although nearly a million in number, have no picture-galleries or museums, for that at Bethnal Green is not yet completed; no recreation-ground save Victoria Park and a small patch of garden at Poplar; nothing, in fact, save the public-house, the cheap theatre, and the cheaper music-hall. South Kensington is scarcely known to them even by name; the British Museum and National Gallery are a good day's journey from their homes; while as for St. James's or Hyde Parks, working men seldom feel at home therein. Fustian seems out of place by the side of broadcloth. These facts are mentioned, not in excuse, but by way of explanation. When cheap railway excursions from the metropolis became common, when the cost of spending a holiday at the Crystal Palace was brought within the reach of all save the very poorest, the meretricious glories of Fairlop Fair began rapidly to wither, and at this very day, but for a combination on the part of a number of publicans, desirous of retaining the profits derived from the vast consumption of beer and gin during the fair evening, the holiday would be a thing of the past. In fact, it is at present nothing more and nothing less than a publicans' festival.

The fair is held on the first Friday in July. Early in the morning, a couple of large boats, each capable of holding from twenty to thirty persons, fully rigged, mounted on wheels, and drawn by four horses, make their appearance in Ratcliffe-highway, whence they proceed at a smart pace in the direction of the Whitechapel-road, and thence to Barking-side, where the fair is now held, the famous Fairlop Oak, in Hainault Forest, where the fair used to be held, being no longer in existence. The boats stop at all the public-houses the proprietors of which have contributed to the cost of their equipment, the object being to attract as many customers as possible to these places. The fair itself is comparatively deserted during the morning, but towards evening the road presents some resemblance to that leading to Epsom on the Derby Day, so large is the number of vehicles of every description hastening in the direction of the fair. Between eight and nine the current of vehicular traffic becomes changed in a homeward direction. Decorated with boughs of trees, garlands, and streamers, the carts, vans, gigs, and other vehicles rapidly dash forward through the crowd, carriage following carriage at a pace which renders it almost wonderful that no one is run over. As we reach the Bow-road, rockets, Roman candles, and coloured fires are let off in profusion, imparting to the scene a singular and unique effect. As we near the Mile-end-road the pavements become crowded with people, chiefly of the labouring class, and everywhere the public-houses seem to be doing an enormous business. Bar, taproom, and parlour are filled to overflowing; even the benches and tables placed outside have no lack of occupants. But it is in Whitechapel that the crowd is greatest. The broad thoroughfare, one of the widest in London, is filled with what seems a heaving sea of human beings. The dust, heat, and noise are fearful. The people seem to do nothing but walk about and drink. It is drink, drink, drink everywhere. Even after the boats have passed by, after the crowds have began to melt away, the public-houses remain crowded as ever, and not until long after midnight have the courts and lanes of the neighbourhood ceased to echo the shouts of the drunken revellers.

It was not to be expected that the friends of religious and social progress could gaze on these things and quietly fold their arms. On the contrary, the very immensity of the evil—for the fair most undoubtedly is such—has led some of them to seek to counteract, as far as possible, its pernicious effects. For several years past a series of regular open-air services have been held in the various roads most largely frequented by the pleasure-seekers, and although at first the efforts of the missionaries were attended with some disappointment and not a little opposition, the organisation worked by them has attained an extent and degree of efficiency which demands at least a word of notice. Every Fairlop Fair day from 100 to 200 persons have been in the habit of meeting each other at a given place, and, after partaking of refreshments and joining in prayer—going forth to preach the truths of religion among the masses of pleasure-seekers. The workers include representatives of all religious denominations, and among them on Friday last were to be found such men as the Rev. Newman Hall, Rev. William Tyler, and other well-known ministers. The services are continued from dusk until nearly midnight, and it is computed that the number of services on Friday evening last could not have been less than fifty. As a rule, the speakers were attentively listened to, and although the entire rowdy population of East London must have been poured into the streets, not an act of rudeness was experienced by them. This is a fact which deserves mention. Although surrounded with every incentive to drunkenness and disorder, the crowd had acquired sufficient self-respect to treat the preachers with consideration. They might not always care to listen, but they evinced no desire to molest. Why should this lesson be lost sight of? There are indications of moral improvement observable among even the poorest and roughest East Londoners; and when we consider the miserable and cheerless houses in which so many of them reside, the few opportunities of intellectual recreation possessed by them, the numerous demoralising influences which surround them, we marvel, not at the scenes of drunkenness and riot so frequently visible, but that the mischief is not more general, that there should be thousands of working men to set an example of sobriety and good order. Suppose, instead of spending so much money on South Kensington, a little was given to East London? There could be but one result. Fairlop Fair would cease to be, despite the efforts of publican and brewer to maintain in all its mischievous activity the noisy and degrading saturnalia which fills their pockets and dooms hundreds of families to the misery of foodless stomachs and demoralised minds.

On Sunday a vessel laden with slate foundered six miles from Llandudno. The lifeboat went out to Rhyl without seeing any sign of the boats or crew. It is feared all hands have perished.

Human Bone Manure.—A correspondent, writing to the *Times*, tells a strange story from Egypt. According to his account, a brisk trade has been going on for the last nine months in human dust and ashes from the catacombs near Alexandria. The manure thus obtained appears to sell at 6*l.* 10s. a ton to the English manufacturers, who mix it with guano. Thus myriads of Egyptians are now scattered broadcast on English soil, are eaten as bread, and walk the world again, after accomplishing their tardy transmigration.

Court, Official, and Personal News.

Her Majesty, accompanied by Princess Louise and Prince Christian, came to London on Saturday, and having inspected the Prince Consort Memorial in Hyde Park, visited the South Kensington Museum.

Professor Lightfoot preached before the Queen in the private chapel at Windsor on Sunday morning.

The Prince and Princess of Wales visited the Queen at Windsor on Monday afternoon.

The Prince of Wales will be present at the opening of the Workman's International Exhibition, at the Agricultural Hall, on Saturday, the 16th inst.

A letter from Darmstadt in the *Cologne Gazette* says that our Princess Alice has become very popular there, owing to her energetic opposition to the Ultramontane tendencies of the Hessian Court. She has frequent interviews with Herr Strauss, the celebrated author of the "Life of Jesus." He has just dedicated to her his last work on Voltaire, which, he says, was written at her wish. He had read it to her chapter by chapter, and she had listened with friendly approval. A number of charitable establishments, from which all clerical influence is carefully excluded, owe their existence to the Princess. Among them is a society for training sick-nurses.

The Prince and Princess of Wales on Thursday visited the East-end of the metropolis—a district but seldom smiled on by royalty, and opened some handsome schools erected in Wellclose-square, for the children of seamen of the port of London. Their Royal Highnesses met with an enthusiastic reception.

The Prince and Princess of Wales proceeded to Reading on Friday to lay the foundation-stone of the Grammar School in that town. The most elaborate preparations had been made for the reception of their Royal Highnesses, all the streets along the route by which the processions was to pass being decorated with flags, mottoes, and triumphal arches. Their reception was very enthusiastic. The ceremony of laying the stone was performed with full Masonic honours, the trowel used being presented by the Freemasons as a mark of their fraternal esteem. The address presented to the Princess was reduced by photography and enclosed in a locket appended to a fan, mounted in mother of pearl, and having views of the Abbey, Gateway, and Reading school-buildings painted thereon. There was a luncheon at the Town Hall given by the Mayor, and an interchange of speeches, after which the royal visitors returned to London.

The Princess of Wales, accompanied by her children, is expected to leave Marlborough House to-morrow, for Denmark, on a visit to her illustrious relatives. The Prince of Wales intends to join the Princess and family early in the next month.

It is rumoured that the Duke of Edinburgh has had a disagreement with some of his officers, and has received a reprimand from the Admiralty.

The Ministers absent from the Cabinet Council on Saturday were Mr. Bright, Mr. Childers, and the Marquis of Hartington.

Mr. Bright continues to improve in health at Llandudno, and is able to take sea bathing and horse exercise.

It is stated that Mr. Childers is rapidly improving in health. If he should succeed in getting continued rest, hopes may be entertained that he will be again at work before the expiration of the present month.

The Lord Justiceship of Appeal in Chancery, which was declined by Lord Westbury as far back as September last, has at length been filled up. This distinguished position, which carries with it a seat in the Privy Council and a salary of 6,000*l.* a year, has been given to Vice-Chancellor Sir William Milbourne James.

The Edinburgh Association for Improving the Condition of the Poor lately memorialised Mr. Gladstone in favour of the appointment of a Commission to inquire into the state of pauperism in our great towns. Mr. Gladstone, acknowledging the receipt of the memorial, says:—"Though his mind and time are absorbed by other public engagements with which he is more immediately concerned, he rejoices to think that the subject to which you have drawn his attention is under the care of so able and impartial a Minister as Mr. Goschen, to whom he will forward the petition."

The Royal Academicians met on Thursday evening last in Burlington Gardens, and elected Messrs. H. T. Wells and R. Ansdell full members of their body in the places of Messrs. Creswick and Maclise.

The *Athenæum* states that Sir John Coleridge, Professor Tyndall, and Mr. Deutsch, were the three men of note whose names were on Lord Salisbury's D.C.L. list, and who were objected to by a well-known resident.

Sir James Clark, Bart., M.D., Chief Physician to the Queen, died last week at Bagshot Park. Sir James was one of Her Majesty's earliest and most valued friends, and his loss is irreparably great to Her Majesty and to all the members of the Royal family.

A Crystal Palace *fête* and reception is to be given to M. de Lesseps to-morrow.

Dr. Henrici has been elected by the Council of University College, London, Professor of Mathematics, in the place of Dr. Hirst, who resigned the professorship on his appointment to the Assistant-Registrarship of the University of London. Dr. Henrici had acted as Professor Hirst's assistant during the whole of the session just ended.

The London correspondent of the *Manchester Guardian* says that Mr. Ayrton will have the refusal of a foreign appointment, lucrative in pay and important in its character. Should he accept, his place will be filled in all likelihood by Mr. Gregory, M.P.

for Galway, who really does understand matters of art and taste connected with the embellishment of the town and the social culture of the people.

A statement is made by a weekly paper that there will be no more Ministerial whitebait dinners, at least while Mr. Gladstone holds the reins.

Mr. Thomas Carlyle is at present on a visit to his sister and brother-in-law, Mrs. and Mr. Aitken, The Hill, Dumfries, where his brother, Dr. J. Carlyle, the translator of Dante, also resides. Mr. Carlyle appears in better health than when he visited the banks of the Nith last year.

Dr. Alexander Simpson, of Glasgow, was on Monday elected by the curators of the Edinburgh University to the chair of Midwifery, vacant by the death of his uncle, Sir James Y. Simpson. He was chosen by a majority of four to three.

Mr. Elihu Burritt was to leave England to-day for the United States. He will reside at his native town, New Britain, in Connecticut.

The Marquis of Lothian died yesterday afternoon at his residence at Clapham. The deceased Marquis had for several years past been a sufferer from confirmed ill-health. He is succeeded by his brother, Lord Schomberg Kerr.

LORD AMBERLEY ON NATIONAL EDUCATION.

The foundation-stone of the handsome schools which are to be erected in connection with Bath-lane Church, Newcastle, of which the Rev. Dr. Rutherford is the pastor, was on Wednesday laid with befitting *éclat* by the Right Hon. Lord Amberley. There was a large attendance on the occasion, including the Mayor and a number of town councillors and local ministers. After the singing of a hymn by the school-children, and a short prayer had been offered up by the Rev. H. T. Robjohns,

Mr. W. M. HENZELL made a brief statement as to the objects the committee had in view by the erection of day-schools. When the existing church was erected, ten years ago, he said, it formed part of their scheme to erect schools also; but although the object had been delayed, for many reasons it had never been lost sight of, and they had assembled that day to give some assurance that the promise then made should be redeemed. The building, when completed, would be devoted to educational, religious, and philanthropical purposes. They proposed making provision for 400 children of both sexes in the day-schools, and to give an education that should be at once a credit to the children as well as efficiently supply one of the greatest wants of the town. It was intended also to use the place for the meeting of their parent Sunday-school, which had the names of 300 children and forty teachers enrolled on its books, and an institution which, for the devotion of teachers to their work, would bear favourable comparison with any other school in the town.

Dr. RUTHERFORD spoke briefly on the subject of national education. He would say briefly that they were nationalists in education. They conceived it to be the duty of the nation to provide for the instruction of its children in these things that the nation believed; and although they were now in some measure forestalling the nation's work, they trusted that the time was not far distant when they should have all over the country truly national schools in which no conscience clause would be needed. ("Hear, hear," and applause.) Simply because all children would be there to learn the rudiments of a sound English education, not as members of sects or parties, but merely as English children. (Loud applause.) It was not because they lacked faith in their religion that they occupied such an attitude. It was because they had faith in it, and because they believed in the voluntary principle as applied to education. Their view of religious liberty was not that they should put their hands into their neighbours' pockets to pay for the teaching of that which they did not believe; but it was rather that they should put their hands into their own pockets for the requisite support. They had faith—from past experience in Sunday-schools, from what they observed of the great work that was done from Sunday to Sunday by upwards of 200,000 voluntary teachers in the land, and from the gathering together of 2,000,000 scholars by the pure attraction of spiritual teaching—that if the State was prepared to do its duty in inculcating only those things on which the nation was agreed, there would be provided by the Christian love of the people a spiritual culture which would fully prepare men for the great future awaiting them. (Applause.) The rev. doctor then requested Lord Amberley's acceptance of a beautiful silver trowel. The stone having been properly adjusted, the declaration that it was well and truly laid was greeted with enthusiastic cheering.

Lord AMBERLEY, in addressing the company, said: The ceremony in which I have just assisted is one of deep interest to me, and I am sure it is one of as deep interest to you. I can assure you I sincerely feel the honour you have done me in asking me to lay this foundation-stone. You could not have invited me to take part in a ceremony more gratifying to me than that of laying the foundation-stone of schools to be erected in this great city, to provide additional education for your people. (Hear, hear.) I believe, with Dr. Rutherford, that it is the duty of a nation to provide the means of education for the people; yet I also believe that there is great good in voluntary efforts for the promotion of education, and I should regret to see any measure adopted by the Government to put an end to those voluntary efforts. (Applause.) Much has been done in former times by purely voluntary means, and if we reflect upon the great educational institutions which have descended to us from past generations, founded by the endowments of charitable individuals, we shall not, I am sure, be disposed to undervalue the spontaneous efforts of those who desire to promote the good of their country by education. (Applause.) This would not be an appropriate occasion, nor would it be the most agreeable weather, for me to make, or you to listen to, a speech of any length upon this question of national education, especially as there will be a further opportunity of meeting you and addressing you upon this subject in the evening. I must express my great pleasure at the enlightened and liberal programme we have listened to concerning the future work of these intended schools. I rejoice, particularly, to hear of your liberality towards women—(Hear, hear)—and that they are to be permitted to lecture and speak within the walls of these school buildings. (Applause.) Such liberal sentiments will, I trust, long continue to be held by you. (Applause.) But, gentlemen, there was another part of the programme sent to me which I had the pleasure of reading, and which I observe with great interest, and that was that the elements of physiology were to form a part of the instruction to be given in the schools. ("Hear, hear," and applause.) Nothing could be more useful than such instruction; but if it is important for men to be acquainted with the laws of health, it is perhaps, even more important for women—(Hear, hear)—for it is they who have the care of young children, and it is from their unhappy ignorance of those laws that so many children suffer in various ways from the terrible mistakes made in their nurture. (Hear, hear.) Gentlemen, I have now to thank you for the extreme kindness and heartiness with which you received the name of Lord Russell when it was previously mentioned. (Cheers.) He has always been one of the most devoted and earnest friends of education. (Renewed cheers.) For my own part, if I may venture to speak of myself, I will say that there is no cause which I have more at heart than the education of the people. I sincerely thank you for the kindness with which you have received me, and for the honour you have done me to take part in these proceedings. (Loud applause.)

The MAYOR then stated that, as chief magistrate of the town, he felt honoured in being allowed to participate in such a ceremony as that they had just witnessed, and was proud to think that they would ere long have schools of such dimensions, and conducted on such excellent principles, erected in their midst. (Applause.) They most certainly wanted a system of national education for the people, and he hoped, when obtained, it would be free from all sectarianism; while the teaching of doctrines with which the mass did not sympathise should be conducted on no other than the voluntary principle. (Applause.)

Mr. JOSEPH COWEN, jun., afterwards made a few observations on the necessity for practically supporting the undertaking, and argued that, as the education proposed to be given would be purely secular, the schools were well worthy the sympathy of the people outside the congregation of Dr. Rutherford's own church. (Applause.) Religion would have to be taught in the Sunday-schools, and that, too, by men who were tried Christians; therefore, as the scheme was in accordance with the position taken all along by the advocates of national education, he hoped proper assistance would be accorded by all who were interested in the success of the scheme. (Hear, hear.) He was sure all present would be glad to welcome Lord Amberley in Newcastle. (Applause.) It was only the second time he had visited them, but he hoped they would see him in future more frequently. (Hear, hear.) He belonged to a very noble stock, and although he (Mr. Cowen) had generally very little regard for the stock that came from hereditary families, he must admit that the name of Russell would always be associated with English liberty—a passport to the admiration of his followers, and to the undying praise of history. It was to be hoped, therefore, that Lord Amberley would in this respect, to use a very familiar and expressive phrase, prove himself a real chip of the old block. (Laughter and applause.)

A number of subscriptions, amounting to 231*l.*, were announced, and singing and prayer brought the proceedings to a close.

During the afternoon a stall for the sale of useful and ornamental work was opened in the crush-room of the new Town Hall, and was very largely attended by the members of the congregation.

In the evening there was a tea-meeting in the new Town Hall, at which upwards of 800 persons were present. The Mayor occupied the chair, and in the course of his opening speech he contended that all mankind had a right to be educated; but he was firmly of opinion that such education should be purely secular, and that all children should be allowed to wait until their minds became enlarged and improved before they were called upon to choose what faith or creed they would subscribe to. (Applause.) He did not think it right to cram religion down the throats of children before their minds had been prepared for its reception. (Loud applause.) After statements ma'e by Mr. Blakey, one of the secretaries, Mr. Henzell, and Dr. Rutherford,

Lord AMBERLEY, who was very cordially received, addressed the meeting. With respect to the Government Education Bill, he said:—

The present measure is one of construction. It destroys and it abolishes nothing. It maintains intact that which exists, and endeavours to supplement it, by founding a new system in addition to it. And, ladies and gentlemen, these measures of construction are, of course, far more difficult, and far more complicated, than those of simple destruction. We cannot, as private individuals, judging of this question by our own minds, without perhaps having to consult others much about it, judge of all the difficulties which encounter a Government. I think, therefore, that we are bound to be lenient in criticising such a measure as that which Her Majesty's Government have introduced. We are bound to give them all thanks and gratitude for that which they have done, even if the bill does not in all respects come up to that which we might have hoped and expected of a Liberal Government: certainly it does not come up to all that I expected and hoped. ("Hear, hear," and cheers.) But still, I feel bound to give all credit to the Government for the earnest spirit with which they have dealt with the subject, for I really believe that they have endeavoured to do the utmost which they thought the state of public opinion permitted; and the Minister who is in charge of this bill is a man who, in every way, deserves our confidence and respect. (Cheers.) There is no man who is a more thorough and genuine Liberal than Mr. Forster, the Vice-President of the Council. (Cheers.) If there is any man into whose hands I would have chosen to entrust this great question of education, it is Mr. Forster. Besides Mr. Forster, we have the Prime Minister, who is supporting the bill with all his eloquence. The Prime Minister, one must remember, was not a Liberal during the whole of his life—he has gradually and slowly advanced to Liberal opinions. But while he has not been a Liberal from the commencement, his progress has been so sure and so steady in that direction, that I think we have every reason to hope he will go further and further in the same way. (Loud cheers.) This being so, it seems to me that the Conservative party are doing wisely in accepting with promptitude the offer which he has now made them. (Laughter and cheers.) But I trust that, although we may differ with him in some respects now, yet that more liberal convictions will force themselves on his mind hereafter, as they have forced themselves on the minds of so many others.

His lordship thought that compulsion instead of being partial would have to be universal, that Government inspection should not apply to religious teaching, and he expressed his own decided conviction that the functions of the Government ought to be confined to purely secular instruction. (Loud cheers.) The notion that the State should require religious teaching in rate-aided schools was a remnant of the old notion that the State should be religious:—

When the tax-gatherer, or the rate-collector, comes to our doors we know that practically he has the whole power of the Government at his back, and that if we resist his demands he will bring that power to bear against us. (Cheers.) Well, then, the doctrine that the State should have a religious conscience, practically means that religion must rely upon that physical force which the State, and the State alone, is able to command. That is a sort of notion which people have that Christianity will not be safe among us unless it is entitled to draw upon the Consolidated Fund—(laughter and cheers)—that the New Testament will be forgotten unless it is taken under the special patronage of the House of Commons. (Renewed laughter and cheers.) Gentlemen, I cannot for a moment admit these views. (Hear, hear.) They are natural, indeed, in the mouths of Conservatives and Churchmen. The Church, we know, has long relied upon the power of the Government to support it; but what does surprise me—and what does pain me, indeed—is that Nonconformists should be found to consent to such views as these. (Loud and prolonged cheering.) It is with the greatest regret that I see men of eminence and position among Nonconformists—such men as Mr. Baines, the member for Leeds—(cheers)—consenting to the bill of the Government, and declaring that the education in schools supported by rates ought to be religious. (More cheering.) Surely it is not from Nonconformists who have covered the country with their churches, and chapels, and schools, who have penetrated the minds of this country, and all this without receiving the smallest aid or countenance from the Government—surely it is not from them that we ought to hear appeals for Government assistance. (Cheers.) Surely they are the last persons from whom we should expect that they could ever accept the teaching of religion by the force and power of the Government of this country. (Cheers.)

He knew that religious education was held to be important by the vast majority of the people, and had not the smallest wish to prevent them from receiving that religious education. On the contrary, he desired that clergymen, that ministers of various denominations, should take that part, which they have a right to assume, in the education of the children; and where religious education was desired, he would give every facility for obtaining it.

If, then, it be that there would be a want of time, I quite admit that time should be granted, because we cannot fairly demand that the time which has hitherto been occupied both in religious and in secular teaching should now be occupied in secular teaching only. We might allow half-an-hour, or an hour, which the Government propose to take at the beginning and end of the school time to be given now; but then the masters who give the religious instruction must, of course, not be paid by the rates, but paid by those, and those only, who employ them. (Cheers.) And, if it be said that that is not enough—if the hour which I have no doubt would be granted, provided, of course, that the schools were open equally to all denominations—if the concession of time is not enough for all these purposes, then it is perfectly apparent that what our opponents want is the liberty of taxing us in order to promote their own religious opinions. (Loud cheers.) That attempt I am determined to resist to the very uttermost of my power. (Renewed and loud cheering.) Religion, they think, would not be taught by voluntary efforts. I entirely differ with them, for the most of us are very anxious to teach those particular views in which we differ widely from others of our countrymen. These generally are the very things that we think it important to inculcate upon our children. We can agree about reading and writing, and we know that there is no dispute about the facts of geography. We may not be anxious that our children should learn those things. At least, we may be comparatively indifferent, but where we hold peculiar views of our own—where we consider a large class of our countrymen are entirely and perniciously wrong—these are matters about which we are exceedingly anxious to take every opportunity of teaching our children; and I believe that this, in itself, would be sufficient to induce religious people to bring up their children in their own

doctrine and in their own sect. (Cheers.) But suppose that is not sufficient—suppose that, in spite of the immense numbers of clergymen whom we have throughout the country; suppose, in spite of the thousands of denominational ministers, yet still that that would not be enough, what follows? Does it follow that ministers of the Church and of other denominations are unable to educate the children belonging to their sects, and that therefore the Government ought to interfere to do their work for them? Undoubtedly, not in the least. It is no part of the work of the Government to help the Church or to help the denominations in this matter. (Hear, hear.) For my part, I cannot conceive anything more important for a clergyman or minister than to superintend and take part in the education of the children of his own persuasion, and if he neglects that duty, it is his own fault, and it is by no means the office of the Government to step in and to supply that which is wanting in zeal or energy on his part. ("Hear, hear," and cheers.)

His lordship, after an eloquent peroration, sat down amid enthusiastic cheering.

After various votes of thanks, the meeting came to an end.

MR. TREVELYAN, M.P., AND THE EDUCATION BILL.

Mr. G. O. Trevelyan, M.P. for the Hawick Boroughs, has resigned the office of one of the Lords of the Admiralty. He has addressed the following letter of explanation to Mr. George Wilson, Hawick:—"I have resigned office because I am unable to support the increase of the grant to denominational schools, which is a main condition and integral part of the Government policy. A private member is at liberty to support the bill and to oppose the grant, but a member of the Government can make no distinction between different portions of the scheme. I regard this matter as one not of expediency, but of right and wrong—just as a Conservative would regard a proposal to curtail the powers and resources of the Established Church. The election which preceded the abolition of the Irish Church was welcomed by a large section of the Liberal party as an opportunity for protesting against the public endowment and recognition of creeds. It is not every day that the people in general get firm hold of a broad, simple, and true idea as an article of political faith; and to inspire such an idea is the only method of extending political education through the mass of the community. Nothing has tended so much to elevate and ennoble public opinion as the conviction of multitudes of electors that, in voting for religious equality in Ireland, they were establishing a rule of policy which would influence the decision of all religious and educational questions throughout the entire kingdom. On the other hand, I do not know anything which will more profoundly demoralise public opinion than the discovery that a principle, in which men have learned to believe, and for which they have made great sacrifices, is supposed to have only a partial application; and that, after dealing a death-blow to the endowment of denominations in Ireland, we are to spend additional hundreds of thousands a year on denominations in England. Nothing but the belief that a vital principle is at stake would justify me in leaving a Government which has made good so many claims upon the respect of the country."

THE LATE LORD CLARENDON.

The *Lancet* says the immediate cause of his lordship's death was diarrhœa, which continued for several days before he was seen by his usual attendant, Dr. Baber. His lordship could not be prevailed upon to give up his official duties, insomuch that when, on the evening of Saturday, the 25th ult., Dr. C. J. B. Williams was summoned in consultation, he was found, though very weak, still sitting up in bed, with several despatch boxes before him. At 4 p.m. on Sunday, the treatment had proved so beneficial that Dr. Gull, who then joined in consultation, entertained good hopes of his recovery. At midnight, however, Dr. Williams was summoned, and found his lordship in a sinking state, from which the free administration of stimulants failed to rouse him, till death supervened soon after six in the morning. Lord Clarendon had suffered for many years from gout, occurring internally and at the joints, in periodical paroxysms. The action of the heart was feeble, and the pulse slow. He retained consciousness till within three hours of his decease.

Lord Clarendon's funeral took place on Saturday at a little cemetery on the outskirts of the town of Watford, in Hertfordshire, about two miles from which his lordship's country residence is situated. The hearse was a plain one, drawn by six black horses, and the mourners followed in nine mourning coaches. Among them were the three sons of the deceased, his only surviving brother, the Right Hon. C. P. Villiers, M.P., Lord Derby, the Hon. Captain F. A. Stanley, M.P., Lord Skelmersdale, Lord Verulam, the Hon. Mr. Grimston, Lord Essex, Lord Radnor, Mr. Vernon Harcourt, Lord Caledon, Lord Craven, Lord Morley, Lord Folkestone, the Hon. Robert Lytton, and the Hon. Osbert Craven. At almost every shop in the street at Watford through which the procession passed the shutters were up or the blinds drawn down, and a large crowd assembled at the cemetery.

The *Journal Officiel*, speaking of the death of Lord Clarendon, says that the Emperor honoured the deceased nobleman with his high esteem and friendship, and his death will inspire unanimous regrets. The semi-official *Provincial Correspondence* of Berlin says:—"His lordship during his tenure of office rendered, through his influence and conciliatory manners, numerous services towards the maintenance of peace. His death awakens deep regret both in England and in foreign countries." Similar eulogiums appear in the Madrid and Florence newspapers.

On hearing of Lord Clarendon's death, Mr. Fish sent to Mr. Motley the following telegram:—"Washington, June 27.—The death of the Earl of Clarendon removes a statesman whose fame belongs to the world, and whose loss will be felt by other nations than that in whose behalf he laboured for the advance of civilisation and in the interests of peace. The President tenders the sympathy of the people of the United States to Her Majesty and to the British people, and condolence to those to whom the loss brings personal grief."

Foreign and Colonial.

FRANCE.

On Thursday there was a stormy discussion in the Corps Législatif on military reductions. The Government proposes to reduce the annual contingent from 100,000 to 90,000 men, as an example to the rest of Europe. Some deputies of the Right spoke against this reduction. M. Picard and other members considered the reduction insufficient, and M. Granier de Cassagnac demanded that France should win back her natural frontiers before reducing her effective. In the midst of a profound silence, M. Thiers spoke against any diminution of the military forces of France at the present moment. He furnished the Chamber with the statistics of all the armies and navies in Europe, and explained why it would be useless to ask Prussia to disarm. "To-day there exists a power which could afford to dare anything if it believed its interests to be engaged." He ridiculed the confidence which some placed in the progress of civilisation as a preventive of war, and asked:—

Did philosophy hinder the Prussian army from marching upon Vienna? And when the occasion of changing the face of the globe offers, has that prevented Prussia from seizing it?

Of M. Bismark's present peaceful attitude M. Thiers offered the following explanation:—

To-day he is pacific. Do you know why? The question now is, to whom should belong Southern Germany? I reply, to the wisest! Here is the reason why M. Bismark is quiet. If he showed the same ambition which he did three years ago, he would have the entire South against him. Since it has become notorious that France no longer covets the Rhine, the natural differences which divide Germany are re-awakened. Be peaceful, therefore, lest you give the south to Prussia.

M. Jules Favre then spoke in favour of larger reductions than those conceded by the Government, and after fresh observations from M. Thiers, M. Emile Ollivier addressed the Chamber, making remarks which created an uproar. "Since you have spoken of Sadowa," said he to the Left, "I tell you that we have had our French Sadowa—the plebiscitum." Great confusion followed this unhappy sarcasm, and, when the tumult had subsided, M. Ollivier went on to state that the despatches received from agents abroad proved the immense effect which had been produced by the vote in foreign countries. M. Ollivier was asked by M. Pagès to communicate some of these notes, and replied abruptly, "We have none to give you." M. Pelletan reminded the Minister of Justice that he had been asked for diplomatic notes and not for insolence, and M. Pelletan was called to order. The tempest increased. M. de Kératry protested against the world Sadowa being coupled to that of plebiscitum, and the Keeper of the Seals as usual declared that his words had been misunderstood. He then spoke in terms of the greatest adulation of the Emperor, his lofty soul, and sincere attachment to the new institutions of the country. Ministers, both past and present, had understood that the nation was right in confiding itself to that great heart, that superior intelligence, and had conceived for him a respectful admiration. M. Jules Favre replied to the Keeper of the Seals, but after listening for a few minutes the Right became impatient, and after another tumultuous scene the orator quitted the tribune, and refused to return to it when the President had succeeded in restoring order. A fresh disturbance then took place. The President was unable to make himself heard, and in the end the Chamber broke up, like a set of schoolboys, without voting. When all the members had left the President was enabled to "raise the sitting."

In the French Chamber on Saturday the report of the committee on the petition of the Orleans Princes was read. The report stated that although the return of the Princes would not be a source of danger, it would be a cause of trouble and agitation. The Government, therefore, requested that the petition should be rejected. In the debate which followed, M. Ollivier was asked whether any proof existed that the Orleans family had conspired since 1848. He said that the Government had nothing to reply. M. Ollivier afterwards defended on principle the exile of the Princes, and declared that they had never given in their adhesion to the existing state of things in France. The plebiscitum, he maintained, had confided the preservation of order and liberty to the Emperor. The people desired peace and repose, and the Government could not permit the return of the Orleans family while the French people forbade it. M. Jules Favre took exception to these views. It was not the nation which wished to maintain the law of exile, but the Emperor alone in his personal interest. M. Jules Favre, in conclusion, urged the Chamber to refuse to sanction proscriptions either of the past or present. After speeches from several other deputies, the Chamber adopted the rejection of the petition by 174 votes against 31.

On Monday, the "general" debate commenced on the Budget of 1871, the supplementary credits of 1869, the credits of 1868-69 and 70. M Latour Dumoulin demanded a general reform of the financial system, maintaining that the present arrangement afforded but an insufficient guarantee for the control to be exercised by the Chamber. The hon. member insisted upon the necessity for real economy, and demanded the introduction of an income-tax, and the suppression of the faculty possessed by the Government of transferring credits.

It is announced from Paris that the *Figaro* is to be prosecuted for publishing an absurd story in which it was stated that Lord Clarendon lent the Emperor Napoleon before his accession to the throne 500,000 francs, of which the interest was to be the conclusion of the Anglo-French Commercial Treaty.

The *Constitutionnel*, in announcing that agents of Marshal Prim have offered the Spanish Crown to a Prince of Hohenzollern, who had accepted the same, says that it has no information whether Prim acted on his own personal responsibility, or whether he had received authority to that effect either from the Cortes or from the Regent. The paper says:—

We await further information in order fully to appreciate the event, the gravity of which must be patent to all. If, as everything leads us to suppose, Marshal Prim has acted without authorisation, then the incident is simply reduced to an intrigue. But if, on the contrary, the Spanish people should sanction or advise such a step, we must, above all, regard the event with the respect due to the will of a people regulating its own affairs. Yet, whilst bowing to the sovereignty of the Spanish people, the sole competent judge in such a matter, we cannot suppress a feeling of surprise at seeing the sceptre of Charles V. confided to a Prussian Prince, the grandson of a princess of the Murat family, whose name is only connected in Spain with painful reminiscences.

Others of the Paris papers consider that the accession of the Prince of Hohenzollern to the Spanish throne would be of serious import to France. The *Presse*, *Pays*, and *Temps* represent that the presence of a Prussian Prince at Madrid would be equivalent to the re-establishment of the Empire of Charles V. in favour of Prussia. The *Patrie* says that French policy is based on respect for national sovereignty, adding that France strictly observes this principle, and cannot consent to see it disregarded by others. The *Constitutionnel* adverts to the rumours diffused throughout Europe previous to September, 1868, to the effect that Count Bismark inspired the Spanish revolutionary chiefs, and it recalls the fact that, at the same epoch, the Prussian Premier regarded the revolution in Spain as a most fortunate diversion. The same paper asks if the present affair is a sequel to the same policy, and says that the candidature of the Prince of Hohenzollern disturbs the world, and will foment civil war in Spain.

SPAIN.

It is stated that General Prim has sent a deputation to Prussia to offer the Crown of Spain to a Prince Leopold of Hohenzollern, who has accepted the proposal.

According to the *Daily Telegraph* the following communication from Madrid has just been received by the French Government:—"Our city is in a state of great agitation, and events of vital importance are expected to occur ere long. If my information is correct—and I firmly believe that it is—confidential agents, expressly accredited by Marshal Prim, have secretly quitted Madrid for Bonn, in Prussia, and have offered the Spanish Crown to Prince Frederic of Hohenzollern-Sigmaringen; and the Prince accepts the offer with the greatest eagerness. This act of Marshal Prim's has greatly surprised his friends, who are holding meetings to concert measures for averting, if possible, this disastrous catastrophe. We Spaniards, of all shades of opinion, cannot forget that the Prince of Hohenzollern is grandson of a Princess belonging to a family which is execrated in Spain as having caused torrents of the purest Castilian blood to be shed. He is by the maternal side descended from that Murat who bombarded Madrid during the War of Independence, which filled every Spanish household with mourning, from San Roque to Irun, from the Bay of Biscay to the Mediterranean. No wonder that the name of Murat should be execrated throughout the length and breadth of Spain. A Hohensollern Murat will never be accepted by the Spanish as their King; but the opinion is entertained in the highest diplomatic circles, that should by any fatality—which God forefend!—a Hohenzollern be thrust upon the Throne, our unhappy country would be isolated as regards the Great European Powers; order and tranquillity would be overthrown; and commerce would be reduced to a mere shadow of what it is at present."

On Monday Marshal Serrano presided at the Council of Ministers to consider the candidature of Prince Leopold of Hohenzollern. The result of the deliberations has not yet transpired. It is believed, however, that there is no question of proclaiming any king without the sanction of an absolute majority of the elected members of the Cortes, in conformity with the law recently enacted.

UNITED STATES.

The Senate has rejected the San Domingo Annexation Treaty. The votes numbered twenty-eight for and forty-eight against. Ratification would have required two-thirds of the votes to be affirmative. The rejection of the treaty does not affect the protocol for the lease of Samana Bay.

The Senate has agreed to Mr. Sumner's amendment striking out the word "white" from the pend-

ing Naturalisation Bill. Several Senators strongly objected to the amendment on the ground that it would admit the Chinese to citizenship.

The vote of the House of Representatives on Mr. Schenck's Funding Bill was 120 Ayes against 41 Noes. The bill as passed provides for the issue of 1,000 million, in bonds bearing 4 per cent. interest, payable in coin and exempt from taxation, to be exchanged for outstanding 5-20 Bonds or to be sold at par for gold. The proceeds are to be applied to the redemption of 5-20 Bonds as they arrive at maturity. Discretionary power as to the enforcement of the bill is left with the Secretary of the Treasury. It is not considered probable that it will be passed by the Senate.

General Butler proposed a resolution requesting the President to demand of Great Britain under what right and by whose orders American fishing vessels are arrested and detained in their voyages through the Straits and at the Banks of Newfoundland on their way to the fishing grounds. The resolution was adopted.

Several memorials from Trades' Unions have been presented to Congress asking for legislation to protect the labourers and mechanics against the competition of Chinese coolie labour.

Various friends of the Fenians who are held to answer for violations of the neutrality laws have been to Washington endeavouring to get the President to release them. Senator Fenton, of New York, is interesting himself in their favour. The President indicated his willingness to deal leniently with them, but is inclined to permit the laws to take their course.

The *New York Tribune's* despatch from the Indian frontier speaks of the Apaches as likely to make peace and go on their reservations. On the other hand, the Indians of Arizona have all taken up arms again and attacked several trains of waggons. Some they captured, killing all who guarded them; in other cases they were driven off.

Official advices state that a general outbreak is expected on the part of the Indians on the line of the Pacific Railroad, and that the Yankton and Sioux Indians are taking the war-path. General Sherman is sending cavalry reinforcements to the West.

NEW ZEALAND.

The *Times* publishes a letter from its New Zealand correspondent, which brings down the news to the 30th April. Though a few days later than the news received by the Australian mail, the position of affairs remained unchanged. Te Kooti was still at large, but Ropata was in hot pursuit. There was no material change in commercial matters, and it was not expected that any improvement would be apparent until confidence had been fully restored, but there were indications of a gradual restoration of prosperity.

FOREIGN MISCELLANY.

Baron Liebig's health is nearly restored.

M. Prevost Paradol, the newly appointed French Minister at Washington, left Havre on Friday for the United States.

The University of Vienna has decided to admit women to all the advantages of its medical school, and two female students have already availed themselves of the privilege.

By a Roman Catholic authority we are informed that Cardinal Antonelli has just married one of his nephews to a Spanish lady of fortune, and has proved himself equal to the occasion by bestowing on the happy pair the sum of five million francs, or two hundred thousand pounds sterling.

Berlin is growing more rapidly than any city in Europe, more rapidly even than Liverpool. The population of Berlin in 1832 was 250,000, placing it eighth in the order of European capitals. At the end of 1869, the number had risen to 800,000, leaving only London and Paris its superiors.

We learn from Athens that a serious earthquake has occurred in the island of Santorin. Santorin, which is of volcanic origin, forms one of the islands of the Grecian Archipelago, and contains about 14,000 inhabitants. It is stated that the town is in ruins, but no lives appear to have been lost.

THE MINISTERIAL CRISIS IN BELGIUM is at an end. The *Moniteur Belge* publishes the names of the members of the new Cabinet, at the head of whom is Baron Anethan.

THE WEATHER AND THE CROPS IN FRANCE.—The weather has experienced a beneficial change in France. Slight showers have fallen in the north and other parts of the empire, and the drought would appear to be at an end. Under these circumstances it is not surprising to find that wheat has begun to decline upon a certain number of markets. Influenced by a fall in flour, wheat has declined as much as 4*f.* per quintal at Abbeville, Amiens, Beauvais, Melun, Nancy, Peronne, &c. Nevertheless, the reports made with regard to the crops are not much more satisfactory than they were a week or two since.

AN INCIDENT OF THE GREAT FIRE IN CONSTANTINOPLE.—A woman was seen rushing through the streets, and darting into a friend's house at a distance from the flames, hugging something in her arms. "Safe, safe!" she exclaimed. "Thank God I've saved my child! My plate is down the well, and that can be got at when the fire is over." A piercing shriek immediately followed, for, looking down, she found that what she held in her arms was only her plate tied up in a kerchief, and that in her bewilderment and hurry what she had thrown into the well was her own infant!—*Levant Times, June* 17.

CALIFORNIAN GOLD.—According to the Californian papers the annual production of gold in that State has in eight years' time fallen from 6,400,000*l.* to 4,600,000*l.*, and has now become an ordinary occupation yielding no more than an average remuneration, and not so much as many other trades. The business, it is stated, has passed under the control of large capitalists, and the miners receive wages of 16*s.* a day. The capitalists assert that they are unable to keep the mines in operation at these wages, while the miners are resisting reduction; as a consequence "many of the mines are closed, and those still in operation do not offer any prospect of reasonable returns."

FREEDOM OF RELIGION IN RUSSIA.—The *Mémorial Diplomatique* recently announced that M. de Pressensé, a member of the Reformed Consistory of Paris, had appealed to the Emperor Alexander, on behalf of the Protestant inhabitants of the Baltic provinces of Russia, against the system of proselytism adopted to compel their adoption of the orthodox Russian faith, and that His Majesty had intimated his willingness to receive M. de Pressensé, and to hear from him a verbal statement of his views. The same paper now states that M. de Pressensé, accompanied by the Pastor Monod, of Geneva, and Professor St. Hilaire, was received on June 24 by the Czar, at the Château de Berg, near Stuttgart. They are represented as having met with a very gracious reception, and to have obtained from His Majesty a formal promise that the Protestants who in 1845 and 1846 had been constrained to abjure their faith, and to embrace the orthodox Greek creed, may freely return to their original religion.

THE NORTH GERMAN LIBERALS have issued their electoral programme, which consists of four clauses:—1st. The pacific establishment of German unity, a reform of the Federal Constitution, responsible ministers, and payment of members. 2nd. Decrease of the military expenditure by the reduction of the peace effective, and term of active service; efforts to be made to obtain a general disarmament. 3rd. No fresh taxation, diminution of existing taxes, suppression of all the duties which press upon the working classes, especially upon their subsistence. 4th. Equality for all, and uniformity of electoral rights. Gratuitous instruction, suppression of the restrictions which impede the right of association. No State privileges in favour of the private interest of classes, no matter to what rank they belong.

TERRIBLE TRAGEDY IN SPAIN.—A shocking story is told by a Spanish correspondent of the *Standard*. On the outskirts of Castille de las Guardias, a village some eight leagues from Seville, stands a small unpretended farmhouse, tenanted by a hitherto thriving and industrious labouring man and his wife. They had not been married very long, and a baby had just arrived to complete their domestic happiness. Among the acquaintances of this young couple were a gipsy and his wife, with whom they were on very friendly terms, the gipsy man being employed as an agent in the disposal of the farm produce and in the purchase and sale of animals, &c. On the birth of the child, therefore, the gipsy couple wished to be its sponsors, and the request was readily granted. The baptismal day having arrived, the whole household, with the exception of the mother and the gipsy woman, who remained in attendance, proceeded to the church, a distance of two miles. After everybody had left, and sufficient time had been given for the party to get well out of hearing, the gipsy woman, armed with a pistol, approached the bedside of the invalid, and, threatening her with death in case of refusal, demanded of her all the money that was in the house. The poor woman, without a moment's hesitation, indicated that all their small fortune was in a drawer in the lower part of a chest in an adjoining room. No sooner had the gipsy entered this room to obtain the cash, than the invalid jumped out of bed, ran to the door, secured the woman inside, and, seizing her husband's *trabuco*, or blunderbuss, rushed outside the house to the window by which the gipsy might escape, and, presenting the gun, threatened her with instant death if she moved, at the same time raising loud cries for help, which, unhappily, no one appears to have heard. In the meanwhile the christening party were on their return. Meeting two of the *guardia civile*, mutual compliments passed, and the soldiers were asked to come to the farmhouse and partake of the modest *fiesta* prepared for the occasion. This proposal and its ready acceptance must have somewhat disconcerted the gipsy man, for he now proposed to run on before to see that everything was ready, and begged to be allowed to carry the child. On reaching the house he immediately perceived that his design had in some way miscarried. Approaching the woman at the window, he desired her to let his wife go free, or otherwise he would kill her child. Disbelieving the threat she declined, and without another word the man whipped out his knife, and with one blow nearly severed the little innocent's head from its body, and tossed the quivering corpse upon its mother. Maddened by this horrible act, the woman turned her gun upon the man, and laid him dead at her feet. The explosion and screams brought the *guardia civile* almost instantaneously to the house, one of whom rushing in and unlocking the door where the gipsy was confined, was at once shot through the heart by that woman. The second *guardia civile* hearing this second explosion, hurriedly entered the house, and, seeing his comrade dead on the floor, and the woman with the still smoking pistol in her hand, raised his carbine and killed her where she stood.

THE RED INDIANS AND THE UNITED STATES GOVERNMENT.—The Philadelphia correspondent of the *Times* reports speeches just made at New York by the Red Indian chiefs who have just been appealing to the United States Government for the redress of their alleged grievances. The first orator was "Red Cloud." Through the aid of his interpreter, he said:—

God Almighty made us all, and was present to hear what he had to say. The Great Spirit had made both races. He gave the whites lands and he gave the Indians lands. The whites came to the Indians, and the Indians received them as brothers. When the Almighty made you He made you white and He clothed you; He made the Indians with red skins and poor. You are getting many and his race is getting few and poor.

"Red Cloud" then said:—You do not know whom you have before you to-day; he is a representative of the original American race, the first people of this Continent.

At which the Indians all gave a loud grunt of satisfaction, provoking much laughter. He continued:—

We are good, and not bad. The reports you hear about us are from self-interested bad men. If we had much land we would give it to you, but we have been driven to a little island, and want you, as good men and friends, to help us with the people of the United States. The Great Father made us poor and ignorant and made you rich and wise, and able to do many things we cannot do. You have tame fowls and we only wild ones. Ask all the people who have passed through our lands if we have not treated them well. You have children, and so have we. We want to rear our children well, and ask you to help us in doing so.

He went on to complain of the violation, in several particulars, of the treaty made with his people in 1852, and then continued:—

In his early days he was brought up among Indian traders. They treated the Indians well, and taught them to use tobacco and firearms, and gave them clothes. But now men come who bring whisky, and who are so bad that they cannot be kept at home. They are, therefore, sent out to the Indians.

"Red Dog," who followed, said that when the Great Spirit raised them he raised both races with good men for councils; but now you have bad men, and only ours remain good. This caused a laugh, when "Red Dog," pointing to his comrades, said they are all young men. Look at them. They are all poor because they are honest. (Great laughter.) Next morning the Indians left New York. An extraordinary incident is mentioned in the letter of the *Times'* American correspondent:—"A telegram from Salt Lake reports that on the 16th of June, as a train on the Pacific Railway approached the Platte river, the engine-driver discovered a band of 300 Indians crossing the line. As the train neared them they began to yell, and, supposing they were about to attack the train, full steam was put on, driving it through the band at high speed, and killing thirteen Indians. This proceeding (the writer remarks) will not tend either to preserve peace on the border or to ensure the safety of the railroad."

Crimes and Casualties.

It is understood that an intention exists on the part of the Crown authorities to retire from the charge of felony against Boulton and Park, the women personators, and to proceed only for the misdemeanour in the Court of Queen's Bench. The trial will probably not take place till the autumn.

An accident to the cages of the Darfield Main Colliery, near Barnsley, on Thursday, resulted in the imprisonment of 300 miners in the bottom of the pit during seventeen hours. Many of the men are described as having been much exhausted when brought to the surface.

A melancholy accident happened at Liverpool on Saturday. The wooden runners of two large travelling cranes which were engaged in moving a piece of machinery, suddenly gave way. One man was killed on the spot, and another died during the day from the injuries he received. Seven other men were seriously injured.

A cruel hoax was perpetrated at Halifax on Saturday. An excursion train left that town for Lincoln at noon, and in the evening a telegram was received from Lincoln, asking for a doctor, wine, and bandages to be sent immediately. It was of course supposed that an accident had occurred to the excursion train, which took about 100 persons from Halifax, and great excitement prevailed until the train returned in safety a few minutes after its appointed time. The railway authorities are trying to discover the author of the hoax.

Dr. Lankester held four inquests on Monday on the bodies of infants. Alfred James Pothelwite, illegitimate, aged three months, was not provided for by its father. Its mother went out to earn her living, and the child died from want of proper nourishment. The second child was found in the street wrapped in a piece of brown paper, suffocated. In this case the jury returned a verdict of "Wilful murder" against some person unknown. The third child had died of diarrhœa in the St. Pancras Workhouse, to which place its mother had come with it on being abandoned by its father. The fourth case was similar to the third, and the verdicts were according to evidence.

The adjourned inquest in the Brixton baby-farming case was brought to a close on Friday. A servant at the house of the woman Waters said that lime water used to be put in the food of the children. A doctor used to attend them. Several children were taken out of the house and never brought back again, the prisoners stating that they were going to take them to their homes. It appears that several bottles containing narcotics have been found in the house, and for these Waters declares that she alone is responsible. At the close of the inquiry the jury returned a verdict of manslaughter against Mrs. Waters in the case of the child of Miss Cowen, and found that the other two children had died from thrush arising from insufficiency of food.

Literature.

SYBEL'S FRENCH REVOLUTION.*

Professor Von Sybel's History is one of those books which it is specially difficult to deal with in such a journal as this. It demands and deserves a lengthened, elaborate, and careful review, in which its several positions should receive that searching examination which they require, but this it is impossible to secure in the limited space at our command. On the other hand, a general description is insufficient either to convey our sense of its high merits, or to introduce those qualifications which we feel to be necessary in relation to some of its statements and estimates of characters, yet this is really all which we can venture to attempt. So much has been written on the subject by men of all varieties of opinion, it has been treated in such different ways—pictorially by Carlyle, poetically by Lamartine, with such bitter prejudice by Alison, with such strong democratic sympathy by Louis Blanc and Michelet, with so much of narrative power and care to present all its details by Thiers, with so much impartiality by Mignet, and with so much of deep personal interest in the innumerable volumes of memoirs left by the leading actors, that many will ask, what can be the need of the four portly octavos that have been given us by the learned German? Such a question, however, will not be asked by any historic student after the perusal of the book. We grant that it is sometimes heavy, that the author's powers of description are inferior to those of many writers whose works give no evidence of one tithe of his research, and have no prospect of acquiring the same permanent reputation, that his opinions are more Conservative in tendency than we approve, and that there is a lack of that sympathy with democratic feeling, and of that rare power of insight into individuals and parties of opposing views essential to the production of a perfect history of this stormy period. The French Revolution, indeed, requires such treatment as it would receive at the hands of Mr. Goldwin Smith, an Englishman without insular prejudices, a democrat without the fanaticism of democracy, a man of cosmopolitan sympathies and high and noble instincts, who would not suffer his mind to be under the controlling influence of party feelings or personal predilections. Herr von Sybel does not reach this level, and yet his book is as fit to be a standard work on the subject as any which has yet been given to the world. It represents the views of a particular school, but that is not the school of bigoted reactionaries like Sir Archibald Alison, and it is as much more careful in its statements as it is more liberal in spirit than the voluminous production of the Tory baronet. It supplies a not unnecessary corrective to some of the extravagant declamations and rhetorical narratives that have been given us of recent years. It shows that the admiration of some of the leaders of the Revolution, of which Carlyle set the example, is just as excessive and unjust as the extreme depreciation from which it was a reaction. It gives us the obverse side of some of those pictures of heroic daring and popular enthusiasm to which we have been treated, and descends into those details in which the painstaking searcher for facts revels, but which are so very unpalatable to the painter whose first idea is to produce a grand historical tableau. Altogether it is a sober and judicious narrative, coloured in some instances very decidedly by strong anti-Gallican and anti-democratic sentiment, yet on the whole accurate and just. Even where we differ from the author's conclusions we cannot complain that he has written in a partisan spirit, or has consciously misstated his case, and with the host of books which either hold up Danton and Robespierre to approval, or touch their faults and those of their fellow agents with light and gentle hand, and with the tendency to believe in the Gospel of force, and applaud those who prove themselves of a dominant will and a strong hand, we may forgive the faults into which the German historian is betrayed on the opposite side.

This was in the main the view we expressed on the appearance of the earlier volumes of this very able book, and we do not find much to modify it in those now before us, except that as the history goes on, and has to relate the wild excesses of unbridled violence by which the name of liberty was disgraced, our sympathy, of course, is stronger with one who regards the action of the fierce democracy of Paris and their leaders with an unfriendly eye. The atrocities of the "Reign of Terror" are yet happily without parallel in the story of revolutionary movements. With the recollection of the cruelty and bloodshed that desolated the cities of Holland and Belgium during the long tyranny of Alva, and of the horrible crimes perpetrated during the religious wars in France, we cannot say that they are without parallel. But they stand alone amid the crimes of the populace for the wild fury by which they were prompted, the audacity with which they were planned, and the unpitying resolution with which they were executed, and the story deserves to be studied if only lessons of wisdom may be learned from those mistakes of men in power by which they became possible. The dream of the Girondists, who were at first the idols of the populace, was certainly of a Republic based on a recognition of the rights of all; and, endeavouring to embody on its policy those grand principles of liberty and righteousness, and even at the time at which these volumes open, the beginning of 1793, there seemed no reason why they should not be able to hold their own. It is true that the wilder democrats had ceased to look on them with favour, that ominous words were heard at the Jacobin clubs and the meetings of the sections, that Marat, Robespierre, and other leaders desired their overthrow, and that the prevailing distress, coupled with the extravagant expectations which had been awakened in the minds of the mob by the communistic doctrines which were being continually driven into their ears, disposed them to turbulence and revolt. But on the other hand they had the majority of the Convention, and through it the command of the military force, on their side; they had the sympathy of the provinces, which had not advanced in the line of democracy with the rapidity of the Parisian, and in Paris itself the propertied and middle classes, if not devoted to them, had, at all events, their interests and feelings alike engaged in defence of these rights of order of which they were at present the guardians. If, with these advantages on their side, they fell, it was certainly more through the faults of those friends of peace and good order than from any extraordinary ability on the part of their adversaries. On the one side there were unity of purpose, the steady pursuit of the end it was desired to compass, fierce passion prompting to deeds of unscrupulous violence. On the other there were feeble and divided counsels, inability to combine even when disunion was sure to prove fatal to all, hesitation when there ought to have been decision, selfishness when there was a demand for generous and heroic self-sacrifice. The middle classes of Paris, in particular, who had so much at stake, showed a spirit of miserable timidity and selfishness, and so in many cases caused the balance to incline to the side of socialism and anarchy when even a truer view of their own interests would have led them to take decided action. It is true that numbers of them were not admirers of the men in power, that some looked back with regret to the days of court splendour, and that others were so alarmed by what had already occurred that they believed the only safe policy to be one of utter abstention from public affairs. They forgot that their wisdom was to support authority in its difficult efforts to preserve them from the ungoverned license of a mob putting forth claims which went to the destruction of the rights of property. Beginning with demands that the State should fix low prices on all commodities, and punish those who refused to sell, the mob, instigated by the democratic leaders, went on to insist on progressive taxes on the rich for the purpose of buying corn for the proletaires, while Marat, going further still, urged the people by placards to help themselves out of the stores of the shopkeeper, an exhortation they were not slow to obey. It might have been thought that this would have been sufficient to rouse the middle classes. But they were under the influence of panic, they had no mutual confidence, and they distrusted the Government.

Our author fixes a good deal of blame on the Girondists, never favourites with him. The qualities which attracted Lamartine and inspired his enthusiasm, repel Von Sybel's more sober German intellect. He is irritated by their sentiment, which he puts down to weakness, he cannot enter into their aspirations, and has no faith in their theories. They are to him poetic dreamers, mere sciolists led astray by fancies of their own imagination, who have climbed up into a position which they are incompetent to occupy, and are unable to subdue or to control the forces which they themselves called into being. Even their efforts to save the Commonwealth fail to awaken much sympathy, because he regards them as reapers of a terrible harvest, whose seeds they themselves had sown. There may be some truth in this, though the party, sadly lacking as we feel them to be, deserve different treatment from that which they here receive. Danton is judged with no less severity, and though in him we find less to admire than in some members of the Gironde, there are considerations which might be urged in modification of the judgment here pronounced. Indeed, for him, and others worse still, a plea for a lenient and merciful sentence may be based on a view of the circumstances amid which they were trained. When we remember how reckless the nobles of the *ancien régime* had been in the days of their power of the rights of others, how the maxim that "might "is right" had been the ruling principle of their policy, how wantonly in the pursuit of frivolous and sensual pleasures they had trampled upon the most sacred principles of morality and justice as well as the tenderest feeling of human nature, we may temper justice with mercy in our condemnation even of the crimes here depicted. A strong religious principle would have restrained the leaders and the followers alike, but the mode in which religion had been presented before them had deprived it of its true influence, and left a people, in its dire extremity, to become the victims of men who, having cast off the fear of God, had ceased to have any regard for man.

Professor Von Sybel's book, however, will be remembered, not for any portraitures of character or brilliant passages descriptive of the thrilling episodes of this terrible story, but for its calm and careful narrative of events. He has gone into the minutiæ of the history both of domestic and foreign affairs, and we know no book from which it is possible to gain a clearer view of the intestine strifes of Paris on the one hand, or of the tangled course of foreign politics on the other. In the latter department especially it is not only unequalled, but it is absolutely unapproached by any history of the period.

History of the French Revolution. By Heinrich Von Sybel. Vols. 3 and 4. (London: John Murray.)

BRIEF NOTICES.

Hedged In. By Elizabeth Stuart Phelps, the author of "Gates Ajar." (Sampson Low, Son, and Marston.) Our notice of this novelette has been unintentionally delayed, and it may be that the author's name has already secured for it a perusal, where our words might have had some share in producing the like result. "Hedged In," let us say to those who have not yet seen it, is not foreshadowed in any one particular by the announcement that it is written by the author of "Gates Ajar." We say nothing here of Elizabeth Phelps's theories about the future state, but we do say that they should not in any instance operate as a bar to acquaintance with this admirable little work. The heroine of "Hedged In," is a poor girl of sixteen, living in Thicket-street, New York. Like many of her neighbours, she was a mother though not a wife, and yet, so far, without much sense of shame. Nixy Trent, such was her name, left Thicket-street one night, her baby in her arms, and tried to find her way into the country where she might live "honest." "There must "be somewheres! There must be folks," she said, "There's honest things to do, and I'll hunt till I find "'em." But she soon found, to her sorrow, that people who might want "helps" of one sort or another didn't want their babies. This difficulty she got over in her last extremity by leaving the child in a doorway, and proceeding on her way alone. At first, Mrs. Zerviah Myrtle engaged her services, but she subsequently found out her disgrace and dismissed her. She next fell in with Mrs. Purcell, one of "God's folks," one who "never headed a 'cause,' delivered a lecture, "wrote a book, had a 'mission.' She darns her own "stockings, bakes her own bread, goes to the 'sewing "circle,' believes in her minister, takes life on patience, "heaven on trust."

"So you would like," Mrs. Purcell questioned, "you "would like to live an honest life in an honest home?" Said Nixy, looking up, "You bet!" Mrs. Purcell actually started. The rough words fell from Nixy's lips as if they had dropped from the Mount of Transfiguration, for her face in the moment quivered, changed, flushed all over like a home-sick child's, paled like a wasted prisoner's. "She is starved," cried Mrs. Purcell to herself. "The girl is starved for the very crumbs that fall from her Father's table." Aloud she said, "And the table is full—full. God forgive us all." Mrs. Purcell's difficulty was this:—She had a pure, beautiful daughter, Christina, with whom Nixy must needs associate if she took her in; would she be contaminated? Let those who will, read and judge for themselves. Let them see how love and trust bring up the sense of shame and humiliation; how then they refine and educate the whole moral sense; how these and mightier Christian influences transform Nixy's whole being, fit her for a sphere of usefulness, fill her with a tender compassionate love for those who remain exposed to the temptations and the brutalising influences which she had escaped. They will have but one feeling as to the worth of this touching story, although they may think, as we do, that the author has exercised her idealising faculty almost too freely, and has consequently "transfigured," rather than transformed, her heroine before her time. We can scarcely feel that Eunice Trent, as she is afterwards called, is "flesh and blood."

An Old-fashioned Girl. By Louisa M. Alcott. (Sampson Low, Son, and Marston.) We have on our table two editions of this book, each of which has been issued

by Messrs. Low and Son within the last few weeks. The last is one of the "Copyright Series of American "Authors," and in that form will probably meet with a very extended sale in this country. Miss Alcott is already favourably known to a wide public in America, and a widening circle of readers in this country, by her "Little Women" and her "Camp and Fireside "Stories." "An Old-fashioned Girl" is sure to increase her well-earned reputation. It is an excellent book for girls who are just in their teens. The story is purely a domestic one, with not so much as one incident of an unusual or startling character. The sketches of character of girls and boys, the exposure of their follies, and the inculcation of true womanliness and self-denial by the example of the "old-fashioned girl" Polly, who is most vividly drawn—these are the life of the book.

THE MAGAZINES.

Under the title of "The Youngest Anglo-Saxon University," Mr. Thomas Hughes, M.P., contributes to the current number of *Macmillan's Magazine* an interesting account of the Cornell University in the State of New York. The materials for his article he has found in the "Register" of the University, which contains an account of the foundation, the inauguration, and the first year's working of that institution. The following extract gives some of the leading facts relative to the foundation and staff:—

"Never was a great experiment tried under such favourable conditions. By a land grant of the United States Government, carefully husbanded and munificently supplemented by Ezra Cornell, a hard-working citizen of New York State, the University starts to life fully armed and equipped. Portions of this grant have already realised 330,000 dollars; 500,000 acres, of the present value of 21¼ million dollars, remain in the hands of the trustees, to be dealt with hereafter as opportunity offers; while Mr. Cornell has himself added 525,000 dollars in cash, which is bearing seven per cent. interest. These ample endowments have enabled the trustees at once to retain the services of twenty-nine resident professors and assistant-professors, on the permanent staff, who are distributed into nine colleges, or faculties. The permanent staff is supplemented by a body of non-resident professors who give yearly courses of lectures. Among them are some of the first names in America, such as Agassiz and Lowell, while England contributes Mr. Goldwin Smith, who lectured twice a week during the first year on English History. This staff, large as it seems for an infant university, has already plenty of work on its hands. There were 563 students in the first year, gathered from all parts of the Union, and including two from England, two from Canada, several from Hayti, and one from Prague. Besides the farmhouse and homestead, in which the Professor of Agriculture lives, four large blocks of buildings are already in use, three of which contain the ordinary lecture-rooms, offices, and dormitories; the fourth, 100 feet in front, with two wings running back to the same depth, contains the laboratories and temporary workshops. The library, and additional workshops for the manual labour department, are in course of erection. The estate on which the University stands contains some 200 acres, all of which, with the exception of the site of the buildings, is under cultivation by the agricultural students. It is situate 400 feet above the Cayuga Lake, near Ithaca, in New York State."

In the words of Mr. Cornell himself, it was intended that this University should be "an institution where "any person can find instruction in any study." In another place we read, again in the founder's words, "It shall be our aim and our constant effort to make "true Christian men, without dwarfing or paring them "down to fit the narrow guage of any sect." In order to render the institution accessible to those who are willing to work but cannot pay, "voluntary labour corps have been organised, "and it has already been proved that carpenters, "masons, and machinists have, in many cases, mainly, "and in some cases entirely, supported themselves "while carrying on their studies. The foremen, com-"positors, pressmen, and engineer of the University "press, are all matriculated students." In short, says Mr. Hughes, "the only human beings above the age of "sixteen to whom Cornell University will not be open, "are the idle and the vicious." As we read we cease to wonder, if indeed we ever did wonder, that Mr. Goldwin Smith should have been attracted to Ithaca. ——Another paper of a very ingenious and amusing character, in the same number, is entitled, "Lord Mac-"aulay's Schoolboy," by Edward Nolan. It is an attempt to show in a continuous narrative, by reference to Lord Macaulay's works, what feats his schoolboy was capable of. "Those of our readers," says Mr. Nolan, "who "are familiar with Macaulay's 'Essays' will not need "to be reminded of the frequent use which the great "Edinburgh reviewer makes of the formula, 'Every "schoolboy knows.'" Collecting from Lord Macaulay's writings all the passages bearing upon the subject, the writer has produced a work which, if not true, may, he hopes, claim at least to be original. It certainly may.

In *Putnam's Magazine* for June, which is the last number as yet to hand, there is, as usual, a great diversity of good and enjoyable reading. "Down the "Danube" is a lively graphic account of a tour in South-western Europe; "The Outlook of our English "Literature" is discriminating and hopeful; "Quaker "Quirks" is full of mischievous fun and humourous anecdote, which we should hope even our Quaker readers will enjoy—forgiving the mischief and appreciating the fun; "Dinner *v.* Ruffles and Tucks" is a protest by an American lady against the substitution of the sewing machine and all its works for household duties of a higher order. In fiction *Putnam* is rather startling and sensational. We append a quotation from the article last specified for the benefit of our lady readers, to whom, we should hope, they are less applicable than to American ladies:—

"Dear little mother, shall we not reason together? And must you not first confess that it has come to that morbid pass that, however you may deprecate what you call the 'necessity' of so much sewing, you would rather spend six hours at the ruffles and tucks than four in your kitchen and about your house?

"And yet those daily four hours, with a reasonable vigilance over the cooking and general disposal of provisions, would make all the difference between a satisfactory table at fair expense, and wilful waste of materials with woeful want of comfortable meals.

"And here a remark of Dr. Duryea reminds me where the inevitable 'moril' comes in. He says that regular, inviting, and digestible meals would go farther to do away with that uneasy wish for 'something to take,' among our men, than all the temperance eloquence and effort in the world.

"Do you say you have not strength for housework? Probably not with the sewing-machine to run also; but turn your back resolutely on that, and persevere in the first, and the days will surely come when you find your strength up to the level of every need.

"Finally, let us insist that whatever in the domestic economy ought to be subordinate, it is 'the fine sewing.' Never let husband, or children, or dinner, or house, give way to it. If you cannot afford to hire one girl and the sewing too, then hire the sewing and do the work. At least make the fair trial. If all were to make this beginning, the great army of workers for bread would soon find it out, and the result would be much greater certainty and economy in this branch of work than at present exists.

"Not only to the younger wives, but to mothers who have growing and grown-up daughters, does the word come. Do not let these young fair ones make 'loads of sewing' an excuse for crooking their spines and dwarfing their minds while you and Biddy do the work. Don't let there be a Biddy in such a case."

Blackwood is very angry with the critics of his review of "Lothair," but he fails to touch the chief point which attracted attention to that extraordinary article. If a Liberal magazine had assailed the Tory leader with such severity it would have been put down to strong partisan feeling, and, though condemned, would not have excited the surprise felt that *Blackwood*, which has never been remarkable for discrimination in its praises of the leaders of its party, should have treated Mr. Disraeli with such contempt. The present rejoinder will confirm the impression given by the article that there is among the Tories a party anxious to depose their distinguished leader. Mr. Cardwell's Army Enlistment Act is discussed with more fairness than is ordinarily shown to the Government measures; but while it is confessed that its intentions are excellent, its arrangements for giving them effect are pronounced imperfect. "Lecky's History of Morals" is the subject of a discriminating review.

Fraser gives us the completion of the Editor's review of "Fresh Evidence about Anne Boleyn," which, though it proves nothing conclusive as to her innocence, has evidently disposed him to modify the view expressed in his history. He sees now, at all events, that it is possible to acquit her of the horrible charges on which she was condemned, without impeaching the Peers of wilful perjury. The position of the Imperial faction in relation to her, as exhibited in the correspondence Mr. Froude has so carefully examined, does not explain how the charges arose, but it enables us to account for the readiness with which they were accepted. One of the most remarkable papers in the number is Mr. F. W. Newman's on "Government from Above and from Below." His picture of the evils rife in our modern society is graphic and striking, and though somewhat overdrawn, deserves the consideration of all thoughtful men.

Saint Pauls has a vigorous and attractive number, rich in articles of interest. In fiction, with Mr. Trollope's story of "Ralph the Heir," and Mrs. Oliphant's of the "Three Brothers," besides the shorter one of the "Dowager Countess," it carries off the palm from its contemporaries. Mr. Trollope is very happy this month in the sketch of the "Conservatives of Pennycross." "A Gentleman of the Old School" is the title of a clever and amusing ballad. The "Jackdaw that turned out a "Swan" (the Duc de Saint Simon) and "Madame de "Maintenon," are sketches from the Court and Times of Louis XIV., whose information will be new to many readers. Charles Dickens is the subject of a graceful and sympathetic notice. Nor is the least interesting feature of the number the instructive and timely account of the "Common Schools of America."

The *Cornhill* has another of its piquant sketches of life in France under the Second Empire. The subject of the present one is dramatic censorship, and the story of "Our First Success" is told with the wit and vivacity characteristic of the author. A weird-like and somewhat melancholy tale of "Fulham Lawn," a good paper on "Oratory," and another on the "Heart of Crete," form, in addition to the instalments of the two serial stories, the principal features of the number.

The *Gentleman's Magazine*, with some interesting reminiscences of Charles Dickens, by Blanchard Jerrold, and of Mark Lemon, by Joseph Hall, produces a good number. The hints as to the condition and prospects of various kinds of stock under the title of the "In-"vestor" may be useful to parties looking out for investment, but we do not profess ourselves competent to pronounce how far they are reliable.

UNIVERSITY OF LONDON.

The following are Lists of the Candidates who have passed the recent Examinations:—

M.A. EXAMINATION.

BRANCH III.—Logic and Moral Philosophy, Political Philosophy, History of Philosophy, and Political Economy.—Serrell, George, University College; Thomas, Henry Arnold, Trinity College, Cambridge; Harwood, George, private study; Morris, Henry, M.B., Epsom and University Colleges; Hallett, Thomas George Palmer, University College; Mears, Thomas Lambert, LL.D., University College; Harris, Ephraim, Jews' Free School; Beal, Edward William, University College; Garbutt, John Gilliott, University College.

D.SC. EXAMINATION.

BRANCH I.—Mathematics.—Hopkinson, John, Trinity College, Cambridge, and Owens.

BRANCH IV.—Inorganic and Organic Chemistry or Mineralogy.—Bottomley, James, B.A., Owens College; Watson, David, Royal School of Mines; Watts, John, private study.

BRANCH V.—Organic and Inorganic Chemistry.—Brown, James Campbell, Royal College of Chemistry and private study; Wright, Charles Romley Alder, Owens College.

BRANCH VIII.—Physical Optics; Heat; Acoustics.—Hopkinson, John, Trinity College, Cambridge, and Owens.

The June Examinations for matriculation in the University of London commenced on Monday. The number of candidates this year is 531, as compared with 575 last year. The examinations are being held simultaneously in London and in the following colleges:—Owens, Manchester; Queen's, Liverpool; St. Patrick's, Carlow; Queen's, Birmingham; College of St. Gregory the Great, Downside, near Bath; Stonyhurst; and St. Cuthbert's, Ushaw.

CHINA.

(From our own Correspondent.)

Hong Kong, 11th May, 1870.

You may suppose that the news received here by last mail, of the meeting of owners of Hong Kong property with Lord Granville, on the 17th March, has awakened no little interest. People's minds are more occupied with it, indeed, than with the correspondence between the merchants and Lord Clarendon on the merits of the supplementary convention as a whole, because the point argued with Lord Granville directly and specially affects the interests of this little island. The appointment of a Chinese consul in Hong Kong would be destructive of its character as a free port. It is felt that this was clearly enough set forth at the meeting by Mr. White and Dr. Bridges.

Evidently, the article about the appointment of such an officer was obtained from Sir Rutherford Alcock by Mr. Hart, the Inspector of Chinese Maritime Customs, in the interest, as he thought, of those customs. Smuggling, of course, does not exist in Hong Kong. If Chinese-owned vessels, after leaving Victoria harbour, smuggle opium or other goods into China, the Chinese authorities should deal with them in their own waters and their own ports. They have been permitted to establish with gunboats, at the distance of a few miles, a virtual blockade, which is inflicting a serious blow on our prosperity. A resident consul in the interest of the customs would consummate its ruin. Wonderfully rapid was the growth of Chinese population in Hong Kong; as rapidly would it melt away, if the present advisers of the Chinese Government are permitted to carry out their objects. What has attracted the people to it has been its being a free port, and the security they could enjoy in it from extra-legal exactions and "squeezes"; but there would then be an end of those advantages.

There is another matter, affecting most seriously both the trader of Hong Kong, and the estimation of our national character among the Chinese people, which may be agitated at the present time with advantage. I refer to the gambling ordinance, passed by Sir Richard Macdonnell in 1867. He is now on his way to England, sadly broken down in health; but I hope he may be so reinvigorated ere he gets home that he will be able to attempt publicly the vindication of his favourite ordinance. He is satisfied that it has contributed greatly to the suppression of crime, and sets to its credit whatever good effects in that direction have resulted from his other vigorous measures. There is much difference of opinion among observing residents as to whether crime has really decreased, and how, if it have not, its appearing statistically to have done so, is to be accounted for; but of this I am sure, that the licensed gambling has been very injurious to trade among the Chinese. It has destroyed confidence between merchants and their *employés*. Property has been depreciated, some say fifty per cent., and the population is decreasing year by year. Opponents of the measure may err in attributing to it all existing evils, just as the Governor errs in attributing to it manifold good effects; but there can be no question that the ordinance has lowered the prestige of our national character, and operated injuriously on the commercial prosperity of the colony.

Now, the course pursued by the Colonial Office in the matter has been inexplicable. The Duke of Buckingham and Earl Granville have both shillyshallyed with it. Sir Richard appears to have cowed them into sanctioning his measure. They have allowed the accumulation of hundreds of thousands of dollars—the rent paid by the

farmers; but what Earl Granville means to do with this fund no one knows. I have been told that the Governor once said to a gentleman, who has distinguished himself by his consistent opposition to the policy in the Legislative Council, "I know what you mean, and I know what I mean; but I wish you could tell me what the people at home mean"; with this producing one of Earl Granville's despatches.

There ought to be an end of irresolution and hesitancy in dealing with the subject. How to dispose of "the wages of iniquity" may be a perplexing question to the Colonial Secretary, and would be so to the House of Commons, were it consulted in the matter; but the ordinance itself should be absolutely rescinded. Sir Richard was able, by dint of a strong will and the possession of power, to carry his measure; but he made few, if any, real converts to his views. If crime cannot be coped with here without legalising other crime, and vice cannot be kept down without encouraging a very mother and nurse of vices, Hong Kong may be in this world but is not of it. I know that a portion of the English press has upheld the Gambling Ordinance, but the *Nonconformist* has not done so. Give us your help now to get back to an healthy and prosperous condition by getting rid of it altogether.

Miscellaneous.

EMIGRATION.—The Lord Mayor of London announces that all the emigrants sent to Canada by the British and Colonial Emigration Society have arrived safe. All are cared for, and all in a position to provide for their families. He appeals for 2,500*l.* more to aid the society, stating that its funds are exhausted, and that there are 500 still on the books looking for aid.

AN OCEAN YACHT RACE.—A race across the Atlantic has begun between the Cambria and the Dauntless yachts. They started at one p.m. on Monday from Daunt's Rock, outside of Cork Harbour. Considerable interest was manifested in the match, over seventy yachts, representing the French, English, and Irish yacht clubs, with several steamers conveying excursion parties, being present to watch the start.

TURF GAMBLING.—We understand that Mr. Hughes intends to postpone the second reading of his Horse Racing Bill until after the next meeting of the Jockey Club shall have shown how far that body intend to move in the direction of the proposed legislation. It is possible that the Jockey Club may take such action as would render much of the measure unnecessary, and then the bill would probably take the form of a betting bill only.—*The Echo.*

THE JEWISH ABDUCTION CASE.—The case of Lyons *v.* Thomas, known as the Jewish abduction case, came before the Queen's Bench on Wednesday, a rule having been obtained to set aside the verdict for plaintiff, damages 50*l.*, or to enter a nonsuit. There was a divergence of opinion on the Bench, Justice Blackburn being of opinion that defendant had committed an illegal act, and Justices Mellor and Lush being of a contrary opinion. Rule absolute for nonsuit.

DR. NEWTON, THE MIRACLE-WORKER, had a very narrow escape on Thursday last from a large and furious crowd who surrounded Dr. Burns' chapel to wait for the coming out of the impostor. The mob literally guarded all the doors of the building. Once Newton was seen at a back door, and a rush was made at him amid a storm of yells, at which Dr. Newton fled back and shut the door immediately. Eventually Dr. Newton was got out over some garden walls, and through some little cottages at the back of the chapel.

DEATH OF MR. JOSIAH FORSTER.—The death is announced of Mr. Josiah Forster, of Tottenham, at the advanced age of eighty-eight. Mr. Forster was an uncle of the Vice-President of the Council on Education, and therefore a brother of the latter's father, William Forster, who married a sister of the first Sir Fowell Buxton, and died during an anti-slavery mission to the United States. Mr. Josiah Forster was the patriarch of the Society of Friends, and for many years exerted an influence in the religious body which entitled him to be regarded as a leader among those who ostensibly accepted no man's leadership. The last occasion on which Mr. Forster appeared in public was as a member of the deputation which not a fortnight ago waited on Lord Clarendon to urge his lordship to support the movement for the abolition of slavery in Cuba.

HOME FOR LITTLE BOYS.—The half-yearly meeting of this deserving charity was held on Saturday at the London Tavern, Bishopsgate-street; George Cunliffe, Esq., in the chair. The special business of the meeting was to elect ten boys to vacancies in the institution, and no fewer than fifty-four candidates went to the poll. The chairman, in declaring the result, took occasion to remark upon the nature of the charity, which he said would not suffer by comparison with any other in England. In four years the institution had made very rapid progress, and now numbered 240 inmates. This week, on the occasion of the boys' fete, two new homes will be inaugurated, capable of affording further accommodation to sixty boys. The money spent on the boys was judiciously expended, each boy costing no more than 16*l.* a year. He concluded by expressing a hope that the annual subscriptions would increase in number.

THE INDIAN REFORMER.—The latest accounts from Liverpool represent the Hindoo reformer, Mr. Chunder Sen, as much improved in health. The distinguished gentleman is laid up from vertigo, owing to over mental exertion. He is not confined to his room, but has to abstain from study for a time. The Baboo is to have the use of the Rev. Hugh Stowell Brown's pulpit at Liverpool next Sunday week, if he should be well enough to preach, and a protest has been entered against it by a member of the Baptist body, because, as he alleges, Mr. Sen has declared himself a Deist, and has deprecated Christian missions to India. On Sunday evening the Rev. Dr. White, a Presbyterian minister at Liverpool, said in the course of a sermon that he did not know anything which in a more fearful form condemned our Christianity than the reception which Mr. Sen was meeting with in this country. Another Presbyterian minister said it was the duty of all Christians to reject both Mr. Sen and his doctrines.

THE LATE CHARLES DICKENS.—Mr. Philp, an Englishman resident at Washington, at whose house Mr. Dickens was a guest when in America, writes to a journal of that city that "Mr. Dickens, during a conversation relative to the pulpit oratory of the United States, of which he had the highest opinion, remarked that he had always been a Unitarian, and that for many years he was a member of that society. In early life he constantly attended Finsbury Chapel, when W. J. Fox, who afterwards went into Parliament, was pastor." Referring to an account given him by Mr. Dickens of the railway disaster at which he was present, Mr. Philp says:—"On that terrible night Dickens laid out with his own hands the dead bodies of thirteen men and women. The chronometer watch presented to him by the workmen of Coventry, which was in his pocket at the time, has never kept time correctly since, doubtless caused by the shock when the collision took place." It is mentioned that Dr. Elder, of Philadelphia, asked the novelist, "What is your object in writing?" and he replied, "To show that all men may be saved."

UNIVERSITY OF LONDON.—At the last meeting of the Convocation of the University of London, it was referred to the annual committee to consider in what way the new building may best be made available for the promotion of the principal objects of the University, and for associating more closely than has hitherto been possible the members of the University, with the power to communicate with the Senate on the subject, and to adopt such measures as may be deemed desirable. A sub-committee was recently appointed, and they have agreed to a preliminary report in the form of a series of resolutions, which specify that the room in the University building for the use of graduates shall be designated Convocation room; that it be open to all members of Convocation, to all graduates not of Convocation standing, and to the Senate, examiners, and registrars; that it is desirable that the Senate should apply to Government for an order authorising the Registrar to place the Convocation fees in the hands of Convocation, to be applied to the purposes of the room, so that it may be supplied with various papers; and, lastly, that is is desirable that one morning in the week during part of the year be set apart for social meetings in the Convocation-room.—*The Lancet.*

THE "PECULIAR PEOPLE."—An inquest was held on Thursday at Plumstead on the body of John Walton, a labourer, and one of the sect called the Peculiar People. He had been ailing for some time, and became seriously ill about a week before his death, when the elders were called in, who laid hands on him and anointed him. No doctor was called in. Wine, it was stated, was given, and brandy, but no medicine. They gave the stimulants to nourish the deceased. Abraham Andrews was called, and explained the views of the "Peculiar People," and repeated that they were bound to nourish the body with food, including wine and spirits; but medicine was a different thing altogether, and they did not believe in the doctors. The coroner asked him whether he would call a doctor if he broke his leg; and he said that, whilst in the fold of Christ, such a thin would not happen to him. His leg could only be b oken through disobedience, and would be a sign of his being without the grace of God. They did not despise medical men, believing they were of great use to those who were not walking in obedience; but those who possessed Christ considered that God would be their help in every time of need. Eventually the inquiry was adjourned for a post-mortem examination to ascertain if the man's life could have been saved by proper medical advice.

THE COST OF POOR-LAW RELIEF.—The twenty-second annual report of the Poor-law Board, which has been issued, shows that in the parochial year ending Lady-day, 1869, the expenditure for the relief of the poor in England and Wales amounted to 7,673,100*l.*, being an increase of 2-3 per cent. over the preceding year. The rate per head on the population increased from 6s. 11½d. to 7s. 0¾d.; this last rate was only once—viz., in 1848—equalled in the preceding 33 years. The rate in the pound on the annual rateable property (as returned in 1868) was a fraction over 1s. 6½d. The mean number of paupers in receipt of relief in 1868-69 shows an increase of 2.6 per cent. over 1867-68. The Board call attention to the fact that although the number of paupers and expenditure have again increased, the ratio of increase has been checked. They also observe that the expenditure has increased in recent years in a much larger ratio than the number of paupers. The same number of paupers costs very much more now than twenty years ago. The Board remark that in establishments generally, both public and private, the scale of salaries has long been increasing, and more people are required to do the same work. But, apart from this general cause, the more humane views which have prevailed in the last few years as to the treatment of the sick poor have added most materially to Poor-law expenditure. The Board notice that in some of the larger unions the extreme parsimony of the older school has been superseded by a desire to conduct the duties devolving on the guardians on a somewhat grand and liberal scale; and the Board are often obliged to check outlay upon ornamentation of buildings to be erected. In a Lancashire union the guardians were found erecting a greenhouse to supply the infirmary with flowers.

AN ANATOMICAL CASE.—A case just heard at the Southwark Police-court recalls discussions and horrors which are all but unknown to the present generation. Before the claims of science were admitted, and when the surgeons had to avail themselves of a variety of humiliating and questionable expedients before they could procure subjects for dissection, the greatest jealousy and dread were felt by survivors concerning the remains of their departed friends. Those feelings have almost died out since the passing of the Anatomy Act, and that man would be laughed at as an oddity who seriously believed himself in danger of being cut up surreptitiously after death. The charge brought by a Mr. Carter Millbourne against Mr. John Charles Steele, the Superintendent of Guy's Hospital, and the nature of the defence put forth by the latter, are so far startling that they tend to revive an uneasiness which has been long banished from the public mind. The complainant's father, Mr. Samuel Millbourne, was admitted into Guy's Hospital on the 1st June, and died last Thursday, whereupon his son, who was with him at the time of his death, asked to be allowed to remove the body. This could not be done without the permission of the steward of the hospital, who would not be in attendance until the following day. The nurse who gave this answer added that the authorities might wish to make a *post-mortem* examination, to which the younger Millbourne replied that he could not give his consent to this without consulting the other relatives. Soon after nine the next morning Mr. Carter Millbourne visited the hospital again, and again demanded his father's corpse. Mr. Steele, the superintendent, not only made no objection to the removal, but recommended an undertaker for the job, who was accordingly commissioned to bring the body away with all speed. It was seven in the evening before it reached the family, and it was then, to their surprise and distress, nailed up in a coffin. But being determined to have a last look at their departed relative, the relatives present had the coffin lid removed, and were then, if the evidence be true, horrified at finding "the body had been shamefully cut and hacked from top to bottom," and that the brain, the heart, and the windpipe had been removed and replaced; in short that a regular *post-mortem* examination had been made. There was a good deal of natural indignation, and the upshot of all was, that a summons was taken out against Mr. Steele for a breach of the Anatomy Act, which provides that "it shall be unlawful for hospital authorities to dissect a corpse which has died in their institution without the consent of the parties having legal possession thereof"; and enacts further, that no *post-mortem* examination shall take place within forty-eight hours of death. Assuming Mr. Carter Millbourne's allegations to be true, both these conditions were violated at Guy's Hospital; and there are few readers who will not sympathise with bereaved mourners who have thus had another pang added rudely and unnecessarily to their natural distress.—*Daily News.*

Gleanings.

Returns show that last year no less than 2,758 horses were killed for food in Paris.

The total cost up to the present time of the Thames Embankment has been 1,650,000*l.*

As many as ninety-one thousand emigrants sailed from Liverpool during the last six months.

A lady advertises in a contemporary that she wishes to exchange a volume of Beethoven's sonatas for a Persian cat.

A girl, nine years old, drowned herself in the Manchester and Ashton Canal, on Friday, through fear of being beaten.

The Queen has graciously accepted a copy of "Poems by the late William Leighton," recently published by Messrs. Longmans, Green, and Co.

Among the list of bankrupts published in the *Gazette* of Friday is the name of Sir Roger Charles Doughty Tichborne, Bart. This gentleman is known as the claimant to the Tichborne estates and title.

An American paper says:—"Wanted, at this office, an editor who can please everybody. Also a foreman who can arrange the paper as to allow every man's advertisement to head the column."

A pompous clergyman said to a chubby-faced lad who was passing him without raising his hat—"Do you know who I am, sir, that you pass me in this unmannerly way? You are better fed than

taught, I think." "Wa'all, maybe it be so, mister," said the boy, "fur you teaches me, an' I feeds myself."

THE RESIDENCE OF CHARLES DICKENS.—It is stated that in anticipation of Mr. Dickens's residence being sold, an American gentleman has already offered the sum of 20,000*l.* for it. The hope is, however, strongly expressed that the house and grounds at Gad's-hill may be purchased by the public. The Corporation of Rochester, it is thought, will take the lead in this movement.—*Pall Mall Gazette.*

A COSTLY BIBLE.—A copy of Macklin's edition of the Bible, profusely illustrated with about eleven thousand engravings and drawings, comprising specimens in every school and style, was sold last Saturday by Messrs. Puttick and Simpson, of Leicester-square, for 165*l.* This valuable collection of pictorial art was formed by the late Mr. John Gray Bell, of Manchester, and was handsomely bound in sixty-three large folio volumes.

A DOG'S BED.—The best bed that can be made for a dog consists of dry, newly-made deal shavings; a sackful of these may be had for a shilling at almost any carpenter's shop. The dog is delighted in tumbling about in them until he has made a bed to suit himself. Clean wood shavings will clean a dog as well as water, and fleas will never infest dogs that sleep upon fresh deal shavings. The turpentine and resin in new pine soon drive them away.—*Mechanics' Magazine.*

OLD SHOES AND WEDDINGS.—No parchment, however elaborate, containing in its closely-written pages the result of great legal knowledge, the exercise of great natural acuteness and professional education, precise in language, every word of which has been weighed and thought over—with its many seals and signatures, and its array of witnesses—ever made rights more safe and property more secure, than did that shoe which the kinsman gave, and Boaz received, and laid up in his home as the title-deed of his wife's estate, and the deed of conveyance by which she was confirmed to be his wife. In our own land shoes and weddings are closely connected; but the shower of old shoes, in the midst of which the bride and bridegroom drive off, though they mean goodwill on the part of those who throw them, neither mean nor convey the practical actual possession which the single shoe conveyed from him that gave to him that took it, in those good old Hebrew times. If they did, what a concentration of wealth, and what a shower of lands and fields, would that shower of shoes convey! Doubtless that quaint custom had its meaning, but it could scarcely mean so much as this Hebrew custom did; and yet, such is the force of custom, and the hold it has over men's minds, that we doubt whether there are many young brides strong-minded enough to give up, in their own case, a custom, the meaning of which, except as an expression of good-will, they do not understand. Several shoes, as well as several clergymen, have become almost essential to the due and proper celebration of marriage in our time.—*From the Story of Ruth, by the Dean of Lichfield, in "Our Own Fireside, July number.*

NEGRO PRAYER MEETINGS.—Mr. D. Macrae (author of a book just published on "The Americans at Home") gives some amusing stories of the love of negroes for long words. Addressing a negro prayer-meeting, Mr. Macrae spoke of this life as a state of probation. "A coloured gentleman who followed me improved my observation by reminding the meeting, with great vehemence, that, 'as our white brudder says, we is all in a state of prohibition.'" Another, hearing some one spoken of as "venerable brother," introduced a missionary as his "venomous brudder." "On another occasion he entreated the Lord to convict the people of their sin, and make them smite on their breasts like the 'Republican of old.' Another man was in the habit of using in his prayers the tremendous word, 'disarumgumtigated'—the origin or significance of which no one in the place had ever been able to discover. He prayed that 'their good pastor might be disarumgumtigated,' and that 'de white teachers who had come from so far to construct de poor coloured folks might be 'disarumgumtigated.'" The homeliness and directness of the negro prayers sometimes produce a ludicrous effect. Mr. Macrae says that he was sometimes singled out and prayed for as "de white gemmen in de corner," or "de white brudder near de door." Certainly, the turns of expression are often the reverse of reverent, according to prevailing notions. "One man prayed, 'Lord, when we'se done chawin' all de hard bones, and when we'se done swallerin' all de bitter pills, take us home to Thyself.'" Another, who was anxious to render his flock less indifferent, said, "Lord, stir dese yer sinners up right smart, an' don't be as merciful as you generally is." During the war a negro preacher prayed for his enemies in this wise:—"Bress, we do pray Thee, our enemies, de wicked Sesech. Gib dem time to 'pent, we do pray Thee, and den we will excuse Thee if Thou takes them all to glory."

"MASTER HUMPHREY'S CLOCK."—Dr. C. Rogers, of Lewisham, gives the following interesting reminiscence in the *Daily News*:—"In 1864, in the course of a tour, I arrived at the town of Barnard Castle, in the county of Durham, late on a winter evening, and put up at the principal hotel, a large, old-fashioned structure, fronting the principal street. At breakfast the following morning I chanced to notice on the opposite side of the street a large clock face, with the name Humphrey surrounding it, most conspicuously exhibited in front of a watch and clockmaker's shop. 'How odd!' I exclaimed to a gentleman seated beside me, 'here is Master Humphrey's clock!' 'Of course,' said the gentleman, 'and don't you know that Dickens resided here for some weeks when he was collecting materials for his "Nicholas Nickleby," and that he chose his title for his next work by observing that big clock face from this window?' After breakfast I stepped across to the watchmaker, and asked him whether I had been correctly informed respecting Mr. Dickens and the clock. The worthy horologist entered into particulars. 'My clock,' said he, 'suggested to Mr. Dickens the title of his book of that name. I have a letter from him stating this, and a copy of the work inscribed with his own hand. For some years we corresponded. I got acquainted with him just by his coming across from the hotel as you have done this morning, and his asking me to inform him about the state of the neighbouring boarding-schools.' Mr. Humphrey then entered into many particulars respecting the condition of these schools. Incidentally, he said, he had directed Mr. Dickens and his friend 'Phiz' to the school which the two travellers afterwards rendered infamous by their pen and pencil; but it was, he said, by no means the worst of those institutions. The schoolmaster had been very successful in obtaining pupils, and had become very tyrannical, and even insolent, to strangers. He received Mr. Dickens and his companion with extreme *hauteur*, and did not so much as withdraw his eyes from the operation of pen-making during their interview. But 'Phiz' sketched him on his nail, and reproduced him so exactly, that soon after the appearance of the novel the school fell off, and was ultimately deserted. Since that period the 'Do-the-Boys'' description of school had altogether ceased in the district. Mr. Humphrey explained how Mr. Dickens's attention had been called to the subject. He much lauded Mr. Dickens, and in that quiet, genial manner characteristic of an intelligent Englishman. I sincerely hope he still lives to read these lines."

SUNRISE ON SNOWDON.—At about three o'clock was seen the first faint blush of morning, purpling the east. All now gathered on the rocky peak to watch a scene, which every minute was varying and increasing in interest. What transformation of colour! The purple flushed into pink, the pink became amber, the amber melted into green. One by one the stars faded and disappeared before the superior lustre of the approaching monarch of day. The moon paled her gentle fire, and though still visible, ceased to draw attention to herself, but seemed to say—*Behold the dawn!* Suddenly, amidst the glowing light of the eastern horizon, a star blazed forth. Sometimes it faded, then it burst forth with fresh radiance, changing its hues and twinkling with an energy which seemed to demand attention. It was the "day-star." Herald of the sun, it proclaimed its advent. Now, rays of light were seen darting athwart the sky. Now, one or two small fleecy-cloudlets began to burn with glory. Then, with quiet majesty, the sun slowly rose, flinging his level rays across the vast expanse, and claiming it for its own. What had been obscure was now distinctly revealed. Many a tarn, invisible in the moonlight, was now sparkling in the morning ray. The various paths up the mountain were clearly traceable. Anglesea lay beneath us as a map, the shadow of our mountain extending to its farthest boundary, but rapidly travelling towards us, clearly defined, as the sun rose higher. Beyond, we saw the ocean as far as the Isle of Man and the Wicklow mountains. In the opposite direction, we looked over a wild confusion of mountain peaks to Cader Idris and Plynlimmon. Turning from a momentary glimpse of this extended scene, we watched the mighty orb which revealed it, as majestically it climbed the sky, until we were glad to screen our eyes from its blaze. Just as it cleared the horizon and the day had really dawned, the Welsh people burst forth in one of their wild thrilling mountain anthems, in praise of Him who gave that sun his radiance. Then, sermon-lovers as they are, they asked a Christian minister, who happened to be there, to preach to them. But his heart was too full for his lips to utter words to man. Speech seemed an impertinence, when Nature was so eloquently addressing herself to all that had an ear to listen, an eye to see, a heart to feel. But prayer was offered to God; and there, with uncovered heads, standing together on that topmost stone of the altar of that grand cathedral, we poured out united petitions that the Sun of Righteousness would arise in our hearts with healing beneath His wings; that He would drive from us all the shadows of ignorance and sin; that as the mountain-tops around, which were glowing in the morning sun, we might lift up our souls to catch His rays and reflect His glory. Many a hearty "Amen" responded to the petitions offered, and many a tear bore witness to the feelings of the heart. All seemed impressed and subdued by the grand sight we had witnessed, and the truths it suggested.—*Rev. Newman Hall, in the Sunday at Home.*

HOLLOWAY'S PILLS.—Wrongs made Right.—Every day that any bodily suffering is permitted to continue renders it more certain to become chronic or dangerous. Holloway's purifying, cooling, and strengthening Pills are well adapted for any irregularity of the human body, and should be taken when the stomach is disordered, the liver deranged, the kidneys inactive, the bowels torpid, or the brain muddled. With this medicine every invalid can cure himself; and those who are weak and infirm through imperfect digestion may make themselves stout and strong by Holloway's celebrated Pills. When the system is out of order, and an unusual depression weighs down the spirits, a few timely doses of this medicine will dispel the threatening evil and spare suffering.

NOTICE.—*All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage-stamps.*

Births, Marriages, and Deaths.

MARRIAGE.

BARRAT—TOPLEY.—June 29, at Rectory-place Chapel, Woolwich, by the Rev. J. S. Anderson, Josiah Barrat, to Elizabeth, daughter of William Topley, Esq., of Plumstead.

DEATHS.

WALKER.—June 24, at Chesbunt, Herts, Elizabeth Jane, the beloved wife of the Rev. J. W. Walker.

SWAINE.—June 24, at Maidenhead, Berks, Sarah, relict of the late Mr. Edward Swaine, of 135, Piccadilly, London, aged seventy years.

WOODALL.—June 30, at Bleak House, Bursledon, after a painful and protracted illness, borne with great fortitude and submission, Evelyn, the much-loved wife of William Woodall, and daughter of the late James Macintyre, in her thirty-third year.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, June 29.

ISSUE DEPARTMENT.

	£		£
Notes issued	35,861,435	Government Debt	11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	20,861,435
	35,861,435		35,861,435

BANKING DEPARTMENT.

	£		£
Proprietors' Capital	14,553,000	Government Securities (inc. dead weight annuity)	13,017,370
Rest	3,120,068		
Public Deposits	13,683,699	Other Securities	12,854,906
Other Deposits	17,826,647	Notes	12,665,285
Seven Day and other Bills	375,081	Gold & Silver Coin	1,030,925
	49,563,395		49,563,395

June 30, 1870. GEORGE FORBES, Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, July 4.

We had a small supply of English wheat and moderate arrivals from abroad. We had an inactive market, and millers bought sparingly at a decline of 1s. to 2s. for English wheat. In foreign wheat little business was doing, and prices ruled 1s. per qr. from the rates of Monday last. The flour trade was dull at a decline of 1s. per sack and 6d. per barrel. Peas and beans are without alteration in value. Barley and Maize sold at rather less money. Of oats fair arrivals are to hand. Prices were 1s. per qr. lower, with the exception of black oats, which remained scarce and in demand for export. Quotations for cargoes nominally the same as last week. The tendency of prices is downward for wheat. Malts of good quality support last week's prices.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red, old	—	—	Grey	38	40
Ditto new	46	50	Maple	42	43
White, old	—	—	White	38	42
,, new	47	54	Boilers	38	42
Foreign red	46	48	Foreign, boilers	38	41
,, white	46	50	RYE	34	36
BARLEY—			OATS—		
English malting	29	33	English feed	23	27
Chevalier	37	41	,, potato	27	31
Distilling	32	36	Scotch feed	—	—
Foreign	34	39	,, potato	—	—
MALT—			Irish black	21	22
Pale	—	—	,, white	21	23
Chevalier	—	—	Foreign feed	20	23
Brown	49	56			
BEANS—			FLOUR—		
Ticks	42	44	Town made	43	47
Harrow	43	47	Country Marks	37	38
Small	—	—	Norfolk & Suffolk	34	35
Egyptian	39	41			

BREAD, Saturday, July 2.—The prices in the Metropolis are: for wheaten bread, per 4lbs. loaf, 7d. to 7½d.; Household bread, 6d. to 6½d.

METROPOLITAN CATTLE MARKET, Monday, July 4.—The total imports of foreign stock into London last week amounted to 10,308 head. In the corresponding week in 1869 we received 11,970; in 1868, 6,419; in 1867, 10,343; and in 1866, 10,759 head. There was a fair arrival of beasts from Lincolnshire to-day, which was generally in good condition, notwithstanding the complaints of the denuded state of the pastures. The Scotch season is now closed, and there are very few from that quarter; but foreign animals mustered strong. Among the later was a large number of French and Spanish beasts of more than the ordinary quality. The attendance of butchers was not large, and trade was less active than on Monday last. Values, however, were not probably lower, the current top price for prime heifers being 5s. to 5s. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 900 shorthorns, &c; from other parts of England 500 of various breeds; and from Scotland 19 Scots and crosses. The number of sheep in the pens was fully up to the average, and the general quality of the animals was good. There was less activity in the demand for mutton, however, and prices were 2d. per 8lbs. lower, the top quotation for Southdown ewes and wethers being 5s. 2d. to 5s. 4d. per 8lbs; inferior and heavy sheep were proportionately lower. Lambs ruled firm at 6s. 4d. to 6s. 8d. per 8lbs, at which price a fair clearance was effected. The calf trade was quiet, and there has not been much inquiry for pigs.

Per 8lbs. to sink the Offal.

	s.	d.		s.	d.		s.	d.		s.	d.
Inf. coarse beasts	3	0	to	3	8	Prime Southdown	5	0	to	5	4
Second quality	4	0		4	4	Lambs	6	4		6	8
Prime large oxen	4	6		4	10	Lge. coarse calves	3	10		4	10
Prime Scots, &c.	5	0		5	2	Prime small	5	0		5	8
Coarse inf. sheep	3	0		3	4	Large hogs	4	6		5	4
Second quality	3	8		4	4	Neat sm. porkers	5	4		5	8
Pr. coarse woolled	4	6		5	0						

Suckling calves, 22s. to 26s., and quarter-old store pigs, 20s. to 26s. each.

METROPOLITAN MEAT MARKET, Monday, July 4.—The market has been moderately supplied with meat. The trade has been inactive, at about late quotations.

Per 8lbs. by the carcase.

	s.	d.		s.	d.		s.	d.		s.	d.
Inferior beef	3	0	to	3	4	Inf. mutton	3	4		3	8
Middling ditto	3	6		3	8	Middling ditto	3	8		4	0
Prime large do.	4	6		4	8	Prime ditto	4	6		4	10
Do. small do.	4	10		5	0	Veal	4	4		4	8
Large Pork	3	10		4	2	Lambs	5	0		5	8
Small pork	5	0		5	4						

PROVISIONS, Monday, July 4.—The arrivals last week from Ireland were 2,158 firkins butter, and 2,630 bales bacon; and from foreign ports 20,798 packages butter, and 1,481 bales bacon. The change in the weather last week caused the butter market to rule dull, and prices of Irish declined about 2s. per cwt., whilst Dutch advanced 4s., say to 112s. The bacon market ruled quiet, and prices of best Irish declined 2s., and Hamburg 4s. per cwt.

COVENT GARDEN MARKET, Friday, July 1.—We have little to record this week, as markets and prices remain much as the same. Heavy importations of foreign goods are again to hand, comprising the usual varieties of the season. Cherries are in great abundance, both foreign and English, and prices are ranging unusually low. Foreign pears have commenced; at present they are of inferior quality. Large quantities of new potatoes are continually arriving from France, Holland, and the Channel Islands, realising from 8s. to 20s. per cwt., depending on the description and quality. Flowers chiefly consist of orchids, roses, pelargoniums, heaths, fuchsias, lobelias, mignonette, pinks, and bedding plants in large quantities.

BOROUGH HOP MARKET, Monday, June 27.—Our market is quiet for every descriptions of hops, buyers contenting themselves with the supply of immediate wants only. Reports from the various districts continue favourable, the plant making fair progress, which, however, is much in want of rain, and is gradually attaining a yellow appearance in some grounds. Continental reports speak well of the progress of the plant, but the markets abroad are generally exceedingly heavy. New York advices to the 11th inst. report the market as still dull at late rates. Accounts of the growing crop are contradictory. Mid and East Kents, 7l. 0s., 9l. 5s., to 12l. 12s.; Wealds, 6l. 0s., 7l. 0s., to 8l. 0s.; Sussex, 5l. 12s., 6l. 6s., to 6l. 18s.; Bavarians, 6l. 6s., 7l. 7s., to 9l. 0s.; French, 5l. 0s., 5l. 15s., to 6l. 10s.; Americans, 4l. 5s., 5l. 5s., to 6l. 0s.; Yearlings, 1l. 10s., 2l. 10s., to 3l. 15s.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, July 4.—The supplies of potatoes have been short. There has been a steady demand, at our quotations. The imports into London last week consisted of 9,130 baskets from Barfleur; 9,033 baskets Rotterdam; 17 casks, 875 baskets, 40 barrels Dunkirk; 80 sacks Gibraltar; 20 packages 9 casks Jersey; 60 bags Calcutta; 59 tons Stettin; 37 baskets, 9 packages Antwerp; 31 packages Boulogne; 25 hampers Hamburg. Old English and Scotch Regents, are selling at 140s. per ton; new English shaws at 12s.; and French, at 11s. to 13s. per cwt.

SEED, Monday, July 4.—All sorts of clover seed were held with firmness. Foreign cloverseed commanded fully as much money. English trefoil was taken off steadily at quite as high rates. White mustardseed was fully as high, with a fair demand for small lots. Canaryseed remains very firm, and fine English qualities bring high rates.

WOOL, Monday, July 4.—Owing to the animation in the yarn trade, the wool market has ruled firm, and the full quotations of last week have been maintained in all sales concluded. The actual quantity of produce disposed of has not been large, as the stocks in staplers' hands have been on the increase.

OIL, Monday, July 4.—There has been only a slow demand for linseed oil. Rape has had but moderate inquiry. In other oils the business doing has been limited.

TALLOW, Monday, July 4.—The market has been quiet. Y.C., on the spot, 45s. per cwt. Town Tallow 41s. 9d. net cash.

COAL, Monday, July 4.—Market firm, at last day's rates. Hettons, 17s.; Hettons Lyons, 14s. 9d.; Hettons Russells, 15s. 3d.; Haswell, 17s. 6d.; Hartlepool, 17s. 6d.; Heugh Hall, 16s. 6d.; Kelloe, 15s. 6d.; Kelloe South, 16s. 6d.; Hartley's, 15s. 9d.; Tees, 17s.; Wylam West, 17s. Ships fresh arrived, 49; ships left from last day, 9; total, 54. Ships at sea, 15.

Advertisements.

PROFESSOR TODHUNTER, M.A., of Cheshunt College, with suitable assistance, conducts the EDUCATION of a small number of Pupils. The premises have been built for the purpose in a very healthy situation. Terms inclusive.—Holt House, Cheshunt, N.

MILFORD HAVEN, SOUTH WALES.—EDUCATION for YOUNG GENTLEMEN.—The Rev. JOHN EVANS, B.A., of the London University, will have VACANCIES for THREE BOARDERS after the MIDSUMMER HOLIDAYS.—Terms on application. Duties will be resumed July 25, 1870.

WANTED, a SCHOOLMASTER, to TAKE the ENTIRE CHARGE of the INSTRUCTION of SEVENTY BOYS in a Reformatory School. He must be a thoroughly-capable teacher, and also disposed to take a hearty personal interest in the welfare and progress of each lad. He will be subordinate to the resident Superintendent; but an applicant will be preferred who is competent to undertake the care of the accounts.—Apply, stating salary required and giving references, to Box 187, Post-office, Birmingham.

WANTED, a BOY, not under thirteen years of age, as PUPIL TEACHER in the Congregational Day-schools, Bolton-road, Darwen, Lancashire.—Apply to the Rev. James McDougall, Astley House, Over Darwen.

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Also the undermentioned ORGANS:—

Parish Church, Budock, Cornwall, two Manuals, 8 Stops, and Pedals, £30.

Parish Church, Rencomb, Gloucester, one Manual, 4 Stops, and Pedals, £40.

Parish Church, Great Barton, Suffolk, one Manual, 6 Stops, with Pedals, £10.

For further particulars, apply to Messrs. SPRCULY and INGRAM, Camden Organ Factory, King's-road, London, N.W.

LARGE quantity of excellent PEWING to be DISPOSED OF at a low sum, at St. James's Church, Clapham.—Apply on the premises.

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LOCKETS, CORDED, „	£2	10
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GOLD WATCHES, LADIES',	£8	8
GOLD WATCHES, „	£10	10
GOLD WATCHES, ¾-PLATE,	£15	15
GOLD WATCHES (HUNTING),	£11	11
GOLD WATCHES, ¾-PLATE,	£16	16
GOLD WATCHES, „	£20	0
GOLD WATCHES, KEYLESS	£15	10
GOLD WATCHES, „	£22	0
GOLD WATCHES (HUNTING),	£18	18
CLOCKS, CARRIAGE,	£5	0
CLOCKS, „ (STRIKING),	£7	7
CLOCKS, „ „ (ON GONG),	£12	12
CLOCKS, LIBRARY (MARBLE),	£4	0
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